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THE

SACRED CLASSICS

Defended *and* Illuſtrated.

The SECOND and LAST VOLUME.

In THREE PARTS.

CONTAINING,

I. A *farther* Demonſtration of the *Propriety*, *Purity*, and *ſound Eloquence* of the *Language* of the NEW TESTAMENT Writers.

II. An Account of the *wrong Diviſion* of *Chapters* and *Verſes*, and *faulty Tranſlations* of the DIVINE BOOK, which weaken its *Reaſonings*, and ſpoil its *Eloquence* and *Native Beauties*.

III. A DISCOURSE on the VARIOUS READINGS of the NEW TESTAMENT.

With a PREFACE,

Wherein is ſhewn the *Neceſſity* and *Uſefulneſs* of a NEW VERSION of the SACRED BOOKS.

By the late Reverend and Learned

A. BLACKWALL, A. M.

Author of the FIRST VOLUME.

To which is annex'd, A very Copious INDEX.

LONDON:

Printed for CHARLES RIVINGTON, at the *Bible* and *Crown* in St. *Paul's Church-yard.*

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MVSEVM
BRITAN
NICVM

General PREFACE

TO THIS

SECOND VOLUME.

AT length I preſent the world with the *Second Volume* of the *Sacred Claſſics*, finiſh'd not without very great labours and pains, tho' accompany'd with pleaſure; as from the nature of the ſubject, ſo from the hopes of further clearing it; and that theſe labours wou'd not be altogether diſagreeable, or unedifying to the good reader.

1. The *firſt diſcourſe* is an addition of ſome ſelect inſtances and obſervations that prove the purity of the New Teſtament ſtyle, the emphaſis of its expreſſions, and grandeur of its ſentiments to be equal, often ſuperior, to the beſt foreign writers.

This I thought proper, further to defend and illuſtrate our much attack'd, but invincible, and moſt glorious cauſe, againſt the vain pretences and accuſations of ſoleciſms, barbariſms, and other roughly-ſounding words, that ſignify nothing but the ignorance, inattention, or impiety of thoſe who lay ſuch a ſenſeleſs and odious charge on the inſpir'd writers.

Here we have ſometimes repeated what has been advanc'd in the *firſt volume*; but have given freſh and further proof to the ſubject, by new paſſages, and parallel places out of the choiceſt authors of *Greece*.

As to *Hebraiſms*, it ought not, it cannot be deny'd, that there are conſiderable

ſiderable numbers in the evangeliſts and apoſtles: The reaſon of which has been given in the *firſt volume*; where, I hope, it is prov'd not only that there was a neceſſity for their uſe in the phraſeology of the Chriſtian canon; but that they are agreeable to the *concord* and *government* of that noble language; and add new *treaſures*, *ſtrength*, and *ornament* to it.

The learned *Paſor*, who by his ſacred grammar and lexicons on the New Teſtament has deſerv'd very well of all the lovers of theſe divine ſtudies, has truly and juſtly put down *Hebraiſms* as a new and noble dialect in the *Greek* Teſtament.

He has judiciouſly rejected the vain and pernicious fancy of falſe grammar and ſoleciſtical language; and ingenuouſly owns, that many of the *Hebraiſms* he mentions, are likewiſe ſound and pure *Greciſms*, tho' not ſo often uſed by the beſt authors in that moſt noble language.

I give his own words: *Quamvis vero etiam ſimiles ſyntaxes apud* Græcos *occurrant*, &c[1].

Quamvis vero apud profanos crebro legatur hæc ſyntaxis, in Novo *tamen Teſtamento (latiori ſignificatu)* Hebraiſmum *eſſe ſtatuimus*[2].

Of all his inſtances in that long chapter of the *Hebrew* dialect, from *page* 688 to *page* 697, I am ſatisfy'd there are not two, but what are familiar to the beſt writers in the *Greek* language. Moſt of 'em are taken notice of and clear'd in the *firſt volume*. I add two that have not been directly mention'd, or anſwer'd there.

One of the inſtances is ξηρὰ for the *dry ground*, uſed by the *Greek* tranſlators of the *Hebrew* Bible; and after them by an inſpir'd evangeliſt: which is no difficulty, ſeveral ſubſtantives being often underſtood in the writers in all tongues. 'Tis parallell'd in

[1] Paſor. Gram. Sac. Græc. p. 692, 689.
[2] Ibid. p. 696. n. 114.

that

that paſſage in the prince of *Greek* poetry,

Ἐπὶ τεαφερήν τε καὶ ὑγρήν[3].

2. Another produc'd by the learned profeſſor afore-mention'd is ἀφιλαγελίᾳ παρηγείλαμεν, and ὀπιθυμίᾳ ἐπεθύμησα, in the polite St. *Luke*. We have numerous parallel expreſſions in the beſt *Greek* authors. Take one out of the great *Plato*; which will, I believe, be ſufficient:

Ἡ δ' φυγὴ φεύγει[4].

I add likewiſe two paſſages parallel to two proverbs in the ſacred authors. The firſt is very much like that proverbial form of ſpeech uſed by our bleſſed Saviour, which we have touch'd on before[5].

The paſſage is out of *Laertius*, in the life of *Antiſthenes*; Ὀνειδιζόμενος

[3] Hom. Il. ξ. 308.

[4] Plat. Epinomis, p. 974. lin. 13, &c. tom. 2. edit. Hen. Steph.

[5] S. Matt. ix. 12.

ποτὲ δὴ τῷ πονηροῖς συλλήβδην, καὶ οἱ ἰατροί, φησι, μετὰ τῶν ἀδυνάτων εἰσιν, ἀλλ' ὃ πυρέττουσι.

That expreſſion of loving and valuing a friend and very dear perſon above or equal *to one's own eyes*, is beautiful and moving, and uſed by the moſt elegant and polite claſſic writers. *Megara*, in that ſweet poet *Moſchus*, ſays of *Hercules*,

Τὸν μὴν ἐγὼ τίεσκον ἴσον φαέεσσιν ἐμοῖσι[6].

Quæ te tanquam oculos amet is in *Plautus*: *Quem plus illa oculis ſuis amabat*, in *Catullus*. *Dii me, pater, omnes oderint, ni magis te, quam oculos nunc amo meos*, in *Terence*[7].

St. *Paul* (*Gal.* iv. 15.) who had all the endearments of addreſs, was maſter of the ſtrongeſt reaſoning, and all the genuine powers of perſuaſion, there raiſes this form of expreſſion to the utmoſt tenderneſs and eloquence, uſes it to the wiſeſt and moſt advan-

[6] Idyll. iv. 9.

[7] Plaut. Mil. 4, 1, 37. Catull. 3. ver. 5. Ter. Adelph. 4, 5, 67.

tageous

tageous purpoſes and uſes. I ſet down the words, with ſome great beauties in the preceding verſe, to which this is connected; and believe that in the natural eloquence of the tender and perſuaſive ſtyle, nothing can be more endearing, more prudent, more ſuited to the great apoſtle's charitable and bleſſed deſign: Ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν· μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.

And to what end and deſign is all this engaging addreſs, all theſe endearing applications? That by ſo obligingly reminding theſe Chriſtians of their primitive faith, and fervent zeal for the pure Goſpel, and great regard to the perſon of their teacher, the great apoſtle, he might rekindle their former zeal, and engage 'em to deſert their deceivers, and renew their affection to their faithful paſtor and biſhop, in order to their edification and happy eſtabliſhment upon the foundation of the antient pure faith, from which they began to deviate, and degenerate into *Judaiſm*.

By

By praiſing 'em for what they had been, he ſhews 'em, in the moſt engaging manner, what they ought *ever* to be. And ſuch a prudent and charitable method of arguing and addreſſing muſt be prevalent on all perſons of common ſenſe and modeſty, that had a regard to their faith in Chriſt, and well grounded hopes of ſalvation thro' his precious and meritorious ſufferings and interceſſion. I ſhall only mention one or two paſſages out of our heavenly book, that are emphatical and grand, above any compariſon with uninſpir'd writers.

St. *Chryſoſtom* with his uſual beauties of good ſenſe and bright language, properly and admirably adapted to his ſubject, explains that paſſage wherein St. *Paul* moſt divinely ſhews how high the Chriſtian life is placed above the ſpirit and ways of this world, in theſe words: Ὥϛε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κϛ̀ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κϛ̀ σάρκα Χριϛόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν[8].

[8] 2 Cor. v. 16.

Some

Some of the commentators in the *Great Critics*, and *Pole's Abridgment*, excellently explain it; but I ſhall not tranſcribe their obſervations, but ſatisfy myſelf, as I hope I ſhall do my reader, with that judicious and juſt explication and paraphraſe of a pious and very learned writer on the apoſtle's words[9]:

" He that feels the *force* and ſpirit " of theſe words, can hardly bear any " human interpretation of them: Hence- " forth, *ſays he*, that is, ſince the death " and reſurrection of Chriſt, the ſtate " of Chriſtianity is become ſo glorious " a ſtate, that we don't even conſider " Chriſt himſelf as in the fleſh upon " earth; but as a God of glory in " heaven.

" We know and conſider ourſelves " not as men in the fleſh; but as fel- " low-members of a new ſociety, that " are to have all our hearts, our tem- " pers, and converſation in *heaven*."

[9] Mr. Law's Serious Call to a devout and holy Life, p 318, 319.

That

That ſolemn, awful warning of the great apoſtle, *Epheſ.* iv. 30. is (if one may ſo ſay) a tremendous expreſſion of infinite condeſcenſion and goodneſs. If we conſider the perſon of whom it is ſpoke, the infinite honour he does us, and the privileges he procures for mankind, we muſt rejoice, and eſteem ourſelves extremely happy in ſuch a divine friend and benefactor. And won't our neglect of his grace and favours, our contempt of his counſels, directions, and interceſſions for us, be reſented with juſt and ſevere diſpleaſure? Will not the greatneſs and dignity of the perſon, and immenſeneſs of charity and goodneſs to us, terribly aggravate our folly, in turning his grace into wantonneſs, our monſtrous ingratitude and villainy, if we abuſe and neglect ſuch mercy, and do deſpight to ſuch a benevolent and moſt charitable Being? 'Tis inexpreſſible exceſſive ſtupidity, enormous guilt, to neglect or affront ſuch a glorious benefactor, to forfeit thoſe everlaſting preferments, that

that immenſe bliſs, which we can never obtain without his directions, his powerful influences and divine operations upon our minds. If we trample under foot the blood of the Son of God the Mediator, and grieve and ſlight the Eternal Spirit, the great and ſupreme Miniſter in the mediatorial kingdom, we can have no intereſt in the merits of our Saviour, cannot be ſeal'd to the day of redemption, nor have any claim or title to the reſurrection of the juſt, becauſe we are incurably ſottiſh, and incapable of mercy, by monſtrouſly ſlighting and deſpiſing ſuch infinitely gracious offers of mercy, ſo great a ſalvation; which the divine writers elegantly and emphatically call in the grand original, πλῦτον, ἡ ὑπερβάλλουσα πλῦτον τ χάριτ., πλῦτον τ χρηςότητ., πλῦτον τ δόξης τ κληρονομίας αὐτ, ἀνεξιχνίαςον πλῦτον τ Χριςῦ [1].

[1] Vide Heb. x. 29. Epheſ. i. 7. ——ii. 7. ——i. 18. —iii. 8. Rom. ii. 4. Videat curioſus lector S. Chryſoſtom in locos.

2. As

2. As to the wrong diviſion of the ſacred writings into chapters and verſes, I have but one or two obſervations to add to thoſe in the diſcourſe itſelf.

The third, fourth, and fifth chapters of the ſecond epiſtle to the *Corinthians*, entirely relate to the ſubject, and ought not to have been ſeparated by a formal diviſion, as they are in all our books and tranſlations; but to have been laid together, that the connexion of the matter, the ſtrength of the argument, the dependence and harmony of the ſeveral parts of the diſcourſe, and the noble beauty and propriety of the language, might fully and clearly appear.

Many verſes conclude with λέγων and λέγουσι, which is the ſame blunder in the divider, and blemiſh to the ſacred book, as λέγων ending a chapter in St. *Luke*'s hiſtory of the *Acts of the holy Apoſtles*[2].

The 25th and 26th verſes in the ſame divine book, *chap.* xv. the 42d

[2] S. Luke i. 24, 26, 27. — xviii. 1, 2.

and

and 43d of *chap.* ii. of his Goſpel, *chap.* xviii. ver. 4, 5. ought reſpectively to be united, becauſe they are torn from one another by unnatural violence, and ſtanding ſingle contain no affirmation, yield no ſenſe, and therefore afford no pleaſure or inſtruction, and ſo are of no uſe.

In ſhort, the ill-contriv'd and aukward diviſions in our printed books interrupt and break the ſacred ſtyle: They equally blemiſh and deform ſingle ſentences, and mangle ſmall periods and ſections, and break off and ſpoil the force and connexion of larger ſections, or aſſemblage and union of ſeveral periods call'd chapters.

Innumerable inſtances might be made of faulty tranſlations of the divine original; which either weaken its ſenſe, or debaſe and tarniſh the beauty of its language. I add no more: only give the reader a ſhort account of the celebrated editions of the Vulgate out of *Hody*, *Leuſden*, &c. and ſome circumſtances relating to them; which will make

make my ſhort account of that affair more full and complete, and not, as I hope, be diſagreeable to the reader.

The *Latin* vulgate Bible was declar'd authentic and canoniz'd by the council of *Trent*, *A. D.* 1546; Pope *Sixtus Quintus* corrected it with his own hand. *Clement* VIII. ſeeing numerous faults, and palpable diſagreements with the *Hebrew* in his edition, corrected many of 'em. But often when *Sixtus* had juſtly turn'd and expreſs'd the original, *Clemens* in his edition has depraved and corrupted the ſound reading. It may here be obſerv'd, that in general the verſion of *Clement*, *A. D.* 1592, is much more correct than that of *Sixtus*, *A. D.* 1590.

Iſidorus Clarius Brixianus is ſaid to have found out and corrected 8000 faults in the vulgate verſion. *Lucas Brugenſis* has made a large collection of ſeveral errors in theſe books, ſo over-magnify'd by ſome weak perſons and bigots in the *Romiſh* communion.

Even

Even the great and judicious Cardinal *Bellarmine*, the glory of the church in which he was an illuſtrious prelate, and of the age in which he liv'd, in a letter to *Lucas Brugenſis*, dated from *Capua*, *Decemb.* 6, 1603, has theſe very remarkable words: "*Scias velim* "Biblia vulgata *non eſſe a nobis* accu- "ratiſſime caſtigata; *multa enim de* "*induſtria juſtis de cauſis præterivi-* "*mus*; *quæ correctione indigere vide-* "*bantur.*"

The reader will, I hope, obſerve, that whenever I diſapprove the tranſlation of any author, or propoſe one of my own, I make no bold arbitrary conjectures; nor preſume to ſtrain and torture the ſacred text, in order to force it to favour a peculiar, and otherwiſe unſupported fancy: which every man converſant in theſe ſtudies finds to be too common with ſhallow critics, and conceited philologers, that are vainly fond of being eſteem'd more ſagacious than the reſt of mankind, and happy

[3] D. Leuſden. Philolog. Hebræo-mixtus, p. 3, 6, 7.

diſcoverers of new notions. This is ſuch licentiouſneſs and inſolence, that no true and ſound ſcholar and critic, no ſober ſincere Chriſtian dare or can be guilty of.

Such liberties taken in the old *Greek* and *Latin* claſſics wou'd ſtrip *them* of their chief beauties; enfeeble their vigorous ſenſe; and deprive their readers of that great pleaſure and advantage which may be reap'd from the peruſal of them in their original purity and perfection. Ought then ſuch unjuſt and profane liberties to be taken in books of divine authority? which will be a pleaſure to us as long as we ſhall *have any being*; on which our moſt joyful hopes, our expectation of *immortal preferments* and eternal ſalvation depend?

A friend propos'd to me a gueſs of his, that *that* noble paſſage in St. *John*'s Goſpel, Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν, might with greater advantage be render'd, *And the darkneſs could not obſtruct*, or

or *reſtrain*, or *quell it*; that is, no oppoſition wou'd finally prevail againſt the everlaſting Goſpel of our Lord and Saviour; but it ſhou'd triumph over the prejudices and malice of the *Jews*; the conceit and vanity of the *Greeks*; the fierceneſs and ſtupidity of the *Barbarians*; and the perſecutions and cruelties of *all*.

'Tis very true, that καταλαμβάνω is ſcarce to be found any where elſe, but in the evangeliſt, in the ſenſe our preſent tranſlation ſeems to give it; *The darkneſs* comprehended *it not*. And that this word is us'd in the ſignification firſt nam'd in two of the firſt-rate writers of *Greece*:

Ἀψ δ' ὄπνῳ ποτὲ χεῖλος ἐλάμβανε μῦθον ἰοῦσα: *He check'd* or *reſtrain'd his words that were upon his lips.* Εἰέβησε δ' ἐς φρονίδα—πεῖν μεγάλως γυίας τὰς Πέρσας, καταλαβεῖν ἀυτῆς ἀυξομένην τ' δύναμιν: *To ſtop and reſtrain their growing power*[4].

But tho' καταλαμβάνω is very rarely uſed in the ſenſe of *comprehendo*, *deprehendo*, yet it ſeems here to be more

[4] Theoc. Id. xv. 65. Herod. 1. p. 17.

natural and adapted to the ſituation and order it has in the evangelical hiſtory, that the prejudices of the *Jews* wou'd not ſuffer 'em to acknowledge, know, and adore that divine perſon the Meſſias, becauſe of his mean appearance in deep humiliation, without force of arms, attendance of great generals and courtiers, and the uſual grandeur and pomp in ſuch caſes. The *Jews* might have known better, if they had ſtudied their own prophets, who are very large and plain in their deſcriptions of the humility and ſufferings of the Meſſias. And ſo might the *Gentiles*, if they had read and conſider'd their own greateſt philoſophers, particularly their divine and moſt celebrated *Plato*; who, as we have obſerv'd before, is to a wonder full and clear upon this important point. And 'tis plain, that the very reaſon which induced *Jews* and *Gentiles* to reject this divine teacher and Saviour of mankind, his mean appearance and crucifixion; and illiterateneſs of his apoſtles, after

after ſuch a doctrine, and ſuch preachers had gone into the world with miraculous ſucceſs, was the grand and juſt motive, why after they believ'd his Goſpel to be the revelation of God, and Jeſus his authentic meſſenger and moſt glorious and true Son.

A new tranſlation can give no offence to people of ſound judgment and conſideration; becauſe every body converſant in theſe, and unprejudiced, muſt acknowledge, that there was leſs occaſion to change the old verſion into the preſent, than to change the preſent into a new one. Any ſcholar that compares them will find that the old one, tho' amended by this that we now uſe, in ſeveral places, is yet equal to it in very many, and ſuperior in a conſiderable number.

3. A new tranſlation wou'd, at a convenient diſtance, be follow'd with a comment and expoſition of the ſacred book, wherein the judicious and able interpreters wou'd, by the help of all

ſorts of learning, prove the propriety and beauty of the phraſe and language, wou'd ſhew their emphaſis from their alluſions to antient hiſtory and cuſtoms; wou'd clear the connexion and juſt conſequences of their reaſonings, explain the divine original, and defend their own alterations of former verſions.

To the advantages we have ſhew'd before, which wou'd ariſe from ſuch a noble inſtructive and entertaining work, we ſhall now add a few more, far from being ſmall or inconſiderable. Such an accurate and admirable tranſlation, proved and ſupported by ſound criticiſm, wou'd quaſh and ſilence moſt of the objections of pert and profane cavillers; which chiefly proceed from their want of penetration and diſcernment of the connexion of the argument, and their ignorance of the manner and phraſe of the divine writers. It wou'd likewiſe remove the ſcruples of many pious and conſcientious Chriſtians.

Wou'd

Wou'd it be ever the worſe, if κρίμα in St. *Paul* in relation to the unworthy and profane receivers of the holy ſacrament of our Saviour's body and blood, was render'd *judgment* or *puniſhment*, inſtead of *damnation*? Or if ἁμαρτάνω in that famous place of St. *Paul* was not render'd barely, *if any one ſin*, but ſhou'd be heighten'd and diſtinguiſh'd by this, or ſome ſuch like addition, *if any man wilfully* commit this *ſin* (before deſcrib'd with all the awfulneſs and terror of ſtrong eloquence) that is, a final and malicious forſaking the communion and religious aſſemblies of Chriſtians; a total apoſtacy from Chriſt, which is naturally attended with a furious hoſtility againſt the cauſe deſerted, and the author of the religion once embraced, but without reaſon forſaken; and with the blindeſt madneſs, and moſt blaſphemous rage afterward vilify'd, curs'd,

[s] Vide Heb. x. 25, 26, 27, 28, 29, 30. Mr. Kettlewell's Help to worthy Communicating, part 3. ch. 1. p. 402, 403. book 5. ch. 5. p. 275, 276, &c.

and oppos'd by treacherous and ſpiteful renegadoes.

Such a work reſolv'd on, and vigorouſly carried on by any one church, wou'd ſoon engage the imitation of moſt of the reſt, and wou'd produce a happy agreement and uniformity amongſt them, and conſequently mutual charity and Chriſtian endearment, and *ſo* wou'd give ſtrength and additional ornament to our common faith and moſt holy religion. Upon ſuch a review and cloſe examination of the heavenly writings as that great work muſt require, ſeveral errors in particular churches wou'd be diſcover'd. 'Tis not improbable, that the harſh doctrines of abſolute decrees and rigorous dooms of reprobation in one communion, and the incredible manner of the preſence of Chriſt's body in the ſacrament in another, wou'd be either quite dropp'd, or very much ſoften'd; and ſome unwarrantable offenſive ſentiments and phraſes in tranſlations of other churches be omitted. Many of the ſoberer and

ſounder

ſounder *diſſenters* wou'd, probably, join with the eſtabliſh'd church of *England* in their doctrines, diſcipline, and liturgy, or, in the words of that admirable form, *in the unity of the ſpirit, the bond of peace, and righteouſneſs of life.* The noble book wou'd extremely promote the improvement and advancement of ſound religion and learning, and lay an inexpreſſible obligation on mankind. Such a grand work deſign'd and reſolv'd on, wou'd raiſe a commendable ſpirit of curioſity and emulation in the learned and devout divines and critics, both at home and abroad. Old manuſcripts wou'd then be carefully conſulted; *Greek* and *Latin* fathers, commentators, ſcholiaſts, *&c.* be canvaſs'd.

The old claſſics muſt likewiſe be diligently perus'd, in order to ſhew the parallel places in them, and the ſacred and divine writers. Antient and modern verſions muſt be examin'd and compar'd, *Jewiſh* language and learning,

ing, and all the Eaſtern antiquities be ſtudied, and accurately ſearched into.

And can any one think, that ſuch diligent ſearches after truth by able men of clear heads and honeſt hearts, wou'd find no *treaſures*, meet with no encouragement and reward of ſuch pious induſtry and laudable labours, undertaken and gone thro' on the proſpect of honouring our God and Saviour, by defending and adorning the revelation of his dear Son Jeſus, and by that being ſubſervient to Providence, and his gracious intention of inſtructing and ſaving mankind?

'Tis certain, *ſuch* reverence to God's revelations, *ſuch* benevolence and charity to his creatures and ſervants, ſhall not go unrewarded; but will as certainly bring ſatisfaction and honour to the pious ſcholar and critic, as it will give high pleaſure and great improvement to every capable reader, and devout Chriſtian.

And

And then, conſidering what wonderful diſcoveries and improvements have been made from the date of our laſt tranſlation to this very day, what a glorious proſpect is there, on the foot of this ſcheme, of advancing true criticiſm, *biblical learning*, and, in a word, all the polite and uſeful branches of human and divine literature and knowledge!

Such judicious and bright commentaries, upon thoſe ineſtimable treaſures of wiſdom and happineſs, wou'd contain an infinitely delightful and improving variety of hiſtory, ſound criticiſm, ſublime remarks, pure morals, and infallible rules for the conduct of life, and the attainment of preſent and future happineſs.

Such a work wou'd be the nobleſt treaſure and ornament of the moſt valuable libraries; and, next to the ſacred books which are there undertaken to be explained, illuſtrated, and defended, wou'd be one of the firſt-rate books

in

in the world, for the ſubſtantial advantages to be reap'd from it, for the perpetual pleaſure convey'd to the reader in all the methods and ways by which the reaſon of mankind may be prevail'd upon, and their paſſions moved and influenced: That is, by rational precept, and appoſite figures; by engaging addreſs and inſinuation; by ſurprizing and pertinent examples, and accounts of antient times and hiſtories; in ſublime verſe, and ſound proſe; in plain narration, and lively dialogue; all which the judicious tranſlators truly and emphatically repreſent from the grand and glorious original.

In ſhort, a faithful, juſt, and beautiful verſion of the books of God will bring inexpreſſible advantage and pleaſure, not only to devout Chriſtians, who don't underſtand the ſacred original, but to the learned, who can with judgment and high pleaſure read 'em in the language that the all-wiſe God deliver'd them in; and with high

pleaſure

pleaſure and improvement compare the tranſlation with the inſpir'd text. Such a work will recommend itſelf to all men of true ſenſe and judgment by its faithfulneſs and integrity; by its beautiful plainneſs, and vigorous emphaſis, by the natural eaſineſs, and graceful gravity of its ſtyle and language. It will highly contribute to the *converſion* of pagans and infidels; to the eſtabliſhment of Chriſtians upon the foundations of our moſt holy faith; and effectually promote the propagation of the bleſſed Goſpel of our Lord Jeſus throughout the *whole world*; and be conducive, under Providence, to the continuance of it in its purity and flouriſhing ſtate to the end of *it*; during the full period of Chriſt's mediatorial kingdom, to the time of his auguſt appearance in viſible glory and majeſty on the awful day of his full triumphs: When all deriv'd and vicarial power ſhall be done away, as no further neceſſary,

after

after the redemption of mankind that glorious oeconomy of grace and wiſdom is finally and fully accompliſh'd: When all oppoſition muſt ceaſe, and all enemies be ſubdu'd to the Meſſiah's eternal and moſt bleſſed kingdom and empire.

And here 'tis time to conclude this long diſcourſe. I humbly take leave of my good reader, requeſt his prayers for me, and with *mine* recommend him to the ſafe protection and infinite mercies of the ever bleſſed *God our Saviour:* Not doubting but he will conſtantly join with the holy catholick church of our Lord Chriſt in the following, or ſome other devout form of fervent ejaculation, upon this bleſſed and moſt comfortable ſubject; which is the great and glorious object of our Chriſtian faith; and will be the conſummation of all our moſt exalted and well grounded hopes.

Πάτερ

Πάτερ Οὐράνιε, Ἰησοῦ Σῶτερ φιλανθρωπότατε, Πνεῦμα Ἅγιον, τρεῖς Ἕν ὄντες, μόνε Ἀληθινὸς Θεὸς ἐλθέτω ἡ Βασιλεία Σοῦ· τὸ Πνεῦμα καὶ ἡ Νύμφη λέγουσιν, Ἐλθέ. Καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ. Ναὶ, ἔρχου Κύριε Ἰησοῦ ταχύ. Ἀμήν.



THE

THE

SACRED CLASSICS

Defended *and* Illuſtrated.

VOL. II.

PART I.

Containing a further Diſcourſe upon the Hebraiſms, *pretended* Soleciſms, Peculiarities, Harſhneſs *of* Language, *and* Irregularities *charged by antient and modern Scholiaſts, Critics, Grammarians, &c. upon the Divine Writers of the New Teſtament.*

CHAP. I.

I DOUBT not but the good Reader will give me leave to repeat the Apology I formerly made upon this occaſion, and will be ſo charitable as to believe the Sincerity of it: That I don't contradict ſo many great perſons of eſtabliſh'd reputation, out of

envy at their ſuperior abilities, out of affectation, and a ſpirit of cavilling. Truth, and a regard to the honour of the Sacred Writers, is the only motive and reaſon of taking this liberty. I muſt defend them againſt the greateſt names, who are unfortunately prejudiced againſt them with reſpect to the propriety and beauties of their language, to diſcharge what I eſteem my duty, to prevent young perſons paying an implicit faith to the dictates of fam'd ſcholars, and fatally receiving in their tenderer years dangerous impreſſions with reſpect to the *Language* of thoſe ineſtimable Authors, which may have too ſtrong a tendency to leſſen their regard and veneration of their *Doctrines*. *Hebraiſms* in the Sacred Books are not only neceſſary, for reaſons formerly given, but contribute to the grandeur and beauty of the *Greek* language; and wou'd then only be juſtly objected againſt, if, beſides the new and foreign turn of the thought, they likewiſe brought in a new conſtruction contrary to the analogy, to the agreement and government of grammar in that noble and exquiſite language. But there is nothing of this in our preſent caſe. However, becauſe *Hebraiſms* are by the gentlemen

men our adverſaries in this controverſy, reckon'd as one ſpecies of ſoleciſms and barbarous *Greek*, I ſhall in the firſt ſection add to the inſtances mention'd in the firſt part, ſeveral miſtakes of great ſcholars that have call'd paſſages and ways of expreſſion by the name of *Hebraiſms* (always according to their notion taking off from the value and purity of the *Greek*) and by unconteſted authority prove 'em to come up to the ſtandard and perfection of the old claſſical *Greek* tongue.

§. 1. CAMERO, a learned and celebrated commentator, won't allow ἐν ἡμέραις ἐκείναις to be pure *Greek*. But 'tis both good *Greek*, and *Latin*, if *Xenophon* and *Livy* be approv'd authors; ἐκ τέτε ἡμέραι πολλαὶ ἐδιετρίβοντο, *iiſdem ferè diebus*[1].

To which we may add *Callimachus* and *Virgil*: ἤματα πάντα, *at all times.*

Illis ad Trojam ſorte diebus venerat[2].

Grotius (very often miſtaken in his notion of *Hebraiſms* and *Helleniſtical* language)

[1] Xen. Cyrop. 7. Livy, l. 27. c. 15. p. 272.

[2] Callim. Del. v. 190. Vir. Æn. 2. v. 34. Vid. eruditiſſ. Albert. Obſervat. philol. in S. Mat. iii. 1.

allows not the purity of that phraſe in St. *John* xv. 7. ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν, which the learned *Hutchinſon* confutes by that paſſage in his *Xenophon*[3], γενέσθαι ἀγαθὰ πᾶσι τοῖς φίλοις. *Camero* commits the ſame miſtake on St. *Mat.* xviii. 19.

Wine is in St. *Matthew* by the Creator of all things call'd *the fruit* or offſpring *of the vine*; which *Vorſtius* will have to be an *Hebraiſm*, and the two grammarians *Phrynichus* and *Thomas Magiſter* deny to be pure and proper *Greek*. But 'tis an eaſy and elegant metaphor uſed by the delicate *Anacreon* himſelf, γόνον ἀμπέλου τὸν οἶνον, and *Pindar* calls wine ἀμπέλου παῖδα[4], by a metaphor more bold, yet natural. And here I cannot omit the juſt obſervation of Mr. *Wheatly*[5], who takes notice that *the fruit of the vine* always in the Scriptures means pure wine unmix'd with water, contrary to the bold aſſertion of Dr. *Lightfoot*, and ſome gentlemen ſince; who contend that water mix'd with wine is eſſential to the holy ſacrament[6].

[3] Xen. Cyrop. l. 4. p. 295. not. 1.

[4] Anacreon, 49. Pindar. Od. Nem. 9. 123.

[5] Wheatly on Common Prayer, fol. p. 278. Vid. Kircheri Concord. Hebræo-Græc. in voc. ἄμπελος.

[6] Vid. Clar. J. Albert. in S. Mat. xxvi. 29.

Καὶ

Καὶ us'd in the beginning of a ſentence interrogatively, is by *Grotius* rank'd among *Hebraiſms*, but is a common and elegant *Greciſm*, and a *Latiniſm* too: Καὶ τοῦτ' Ἀθανάτων βασιλεῦ, ὡῶς ὄξι δικαιον; ἢ τίνα δὴ ἔρη ὦ πάτερ ὁδὸν ἰὼν τοῦτο ϖράττειν ἰχθυὸς ἔσομαι[7]; Καταλῦσαι τὸν νόμον is good *Greek*, tho' exactly anſwering the *Hebrew* phraſe, and therefore ſhou'd not have been placed in the rank of meer *Hebraiſms* by *Capellus*. 'Tis found in *Xenophon* exactly in the ſame ſenſe; Τειῶκὴν διρειαν ἢ τὴν Κυρηναίων-- ἁρματηλασίαν καπίλυσε[8].

Dabar in *Hebrew* expreſſes both a *word*, and an *action* or *thing*, and ſo the *Greek* tranſlators of the Old Teſtament uſe ῥῆμα and λόγος, words that anſwer the original. The divine writers of the New Teſtament imitate their way of ſpeaking; Κατὰ τὸ ϖονηρὸν ῥῆμα ἐν ὑμῖν, *according to this wicked action*; ἢ ἡ μήτηρ αὐτοῦ διετήρει ϖάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς, *kept all theſe paſſages*, actions as well as words, *in her heart*. *Heinſius*, and other critics will have this form of ſpeech to

[7] S. Marc. x. 26. Theognis, v. 741. Xen. Cyrop. 1. p. 78. ed. Hutchinſon. Plaut. Pſeudolus, act. 4. ſcen. 2. Plat. Timeus, p. 26. l. 1. poſt E.

[8] S. Mat. v. 17. Xenoph. Cyrop. 6. 417. n. 3. Cl. editoris.

be a *Hebraiſm* or *Helleniſm*. But 'tis likewiſe uſed in the writings of old *Greece*. So that ſerious and ſublime writer *Sophocles* uſes λόγῳ, Τῷ λόγῳ δ' ὃ χρὴ φθόνον προσεῖναι Ζεὺς ὅτῳ πράκτωρ φανῇ: The ſenſe of which the ſcholiaſt thus renders, ὃ χρὴ παραλεῖπειν καὶ μὴ φέρειν τὰ ἀδόκητα τοῦ Διὸς γινόμενα[9].

Πᾶς ὁ or μὴ for οὐδεὶς is taken to be a way of expreſſion peculiar to the *Hebrew* language, and the *Helleniſts*, who follow the manner of it, by a great majority of critics and commentators; πᾶς πόρνος--οὐκ ἔχει κληρονομίαν, *no fornicator can have an inheritance in the kingdom of God*, in St. *Paul*; upon which *Piſcator* makes this remark: *Nullum ſcortatorem habere, ad verb. omnem ſcortatorem non habere, Hebraiſm*, Epheſ. v. 5. which miſtake he repeats in the 6th and 8th verſes following. So the *Septuagint*, πάντες οἱ ἐρωμένοντές σε ὁ μὴ καταισχυνθῶσιν, *Pſal.* xxiv. 3. 'Tis claſſical *Greek*, of which take this inſtance out of an antient and very pure author; Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτέ τι εἰπεῖν, οὔθ' ἔρξαι δύναται[1].

[9] Deut. xiii. 11. S. Luc. ii. 51. Vid. Heinſ. Exercit. ſac. in loc. Sophoc. Trachiniæ, v. 254.—Antigone, v. 20. Δηλοῖς τι καλχαίνων ἔπος, *'Tis plain you are deeply contriving ſome great affair.*

[1] Theognis, v. 177, 178. Vid. Rom. ix. 33. Grotius, on the place, has theſe words, *Univerſalis vox, ſequente negatione, apud Hebræos eſt pro negativâ univerſali.*

§. 2.

§. 2. We proceed now to the clearing of ſeveral paſſages in the ſacred writers of the Goſpel, not mention'd in the firſt volume, from the imputation of ſoleciſm and barbarous language, thrown upon 'em by ignorant and ſhallow ſcholiaſts; or by learned and judicious ſcholars in *other reſpects*, but in *this caſe* raſh and unguarded.

Ἐκεῖ ſignifying motion to a place, is aver'd to be falſe *Greek* by the great *Gataker*; which cenſure falls ſevere on St. *Matthew*, ἐκεῖ συναχθήσονται οἱ ἀετοὶ, *To that place will the eagles be gathered together.* The excellent *Albertus* confutes this arbitrary aſſertion, by quotations out of *Longus* and *Cebes.* To which I add a paſſage out of a moſt noble and genuine claſſic; περὶ τῆς ἀποδημίας ἐκεῖ, *concerning the removal thither*, into the ſtate of ſeparate ſouls; *Illic unde negant redire quenquam*[2].

Pricæus magiſterially demands that τυχὸν be ſtruck out of the text St. *Luke* xx. 35. as uſeleſs and impertinent. This word is not wanting in one manuſcript, and is a noble *Pleonaſm* to be found in the writings of the moſt accurate and excellent maſters. Οὐχ

[2] S. Mat. xxvi. 28. Albert. in loc. Plat. Phædo.

ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν; where λαχεῖν exactly answers τυχεῖν in the ſacred writer, and is placed in the ſame conſtruction [3].

The laſt age did not produce a more modeſt and learned critic than Dr. *Bois*, who durſt not on *Acts* xxvii. 10. change ὅτι μέλλειν τὸ πλεῖν into μέλλει ὁ πλοῦς, which without ſuch a change he eſteems a ſoleciſm [4]. But his fears of a ſoleciſm were unneceſſary, as we have ſhew'd in the former volume, and ſhall add further proof from unconteſted authority. We have an accuſative after διότι in *Herodotus*, τιμᾶν δὲ Σαμίους ἔφη διότι ταρῆναι [5] οἱ τὸ πάππον δημοσίῃ ὑπὸ Σαμίων, *becauſe his grandfather was publickly buried by the* Samians. This is juſt the ſame with that paſſage in the *Acts*. There is another conſtruction that to me ſeems ſtill more ſtrange and difficult than the others; ἐπεὶ οἱ γενομένους παῖδας ἀνδρωθῆναι [6], *after her ſons were arrived at man's eſtate*. 'Tis a member of a ſentence that cannot in grammar be govern'd of any word in the context.

[3] Sophoc. Antig. v. 710.

[4] Laudandi mihi videntur, quicunque fuerunt, quibus in Sacris Literis, vel ſoleciſmos manifeſtos, modò veritati nihil detraherent, religio eſſet emendare. Vid. Vet. Interpr. cum Bez. al. recent. collat. in loc.

[5] Herod. Gr. 3. p. 181. l. 4. a fin.

[6] Herod. Gr. 4. p. 225. l. 33, 34.

But

But the gentleman we ſhall name next for his raſh and miſtaken criticiſm, is very little troubled with ſcruple and modeſty; but boldly corrects every author, both ſacred, eccleſiaſtical, and civil, which falls into his hands, and cou'd never, by any conſideration whatever, be reſtrain'd from indulging himſelf in a ſcurrilous jeſt, or preſumptuous conjecture. *Tanaquil Faber* boldly corrects ὦ φίλ῀ in *Longinus* into ὦ φιλότης, becauſe, I ſuppoſe, he judg'd φίλ῀ to be barbarous. Which notion obliquely wounds St. *Luke*, and other inſpir'd writers, which we have before vindicated; and ſhall now further confirm the purity of that form of expreſſion when the nominative is uſed as the vocative, or put for it[7], Ἡέλι῀ ὃς πάντ' ἐφορᾷς. Φίλ῀ ὦ Μενέλαε. Ὦ φίλος, ἤ σε ἔολπα κακὸν ἠὲ ἄναλκιν ἔσεσθαι.

It has been formerly prov'd that variation of caſes and conſtruction in the ſame period or member of a period, and after the ſame word, is uſed by the beſt authors; and therefore the ſacred writers, who take the ſame liberty, are very weakly and injuriouſly

[7] D. Pearce in Longin. p. 82. S. Luc. viii 54. ιλ. ν'. 189. οδ' γ'. v. 375. So in Hor. Ar. Poet. *Vos ô Pompilius ſanguis.* Ταῦτα δὲ τίνος ἐστὶν, ὦ κίναδος, ῥήματα ἢ θαύματα; Æſchines in Cteſiph. p. 99. l. ult.

charg'd

charg'd with breach of propriety on that account[8]. It may not be improper to add a freſh inſtance of this variety out of the noble hiſtorian; τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι, καὶ δὴ καὶ ἐς Ἄργος[9]. By which it appears that the alteration and different turn given to St. *Luke* i. 54, 55. by that learned and worthy gentleman Sir *Norton Knatchbul*, tho' ingenious and clear, yet is not neceſſary, nor does at all depend on the foundation upon which he places it.

Sir *Norton* put this part of the ſacred text into a parentheſis, according to the modern way (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) and makes τῷ Ἀβραὰμ be govern'd and depend upon ἐλέους: So in *Engliſh* it muſt run thus; *He has helped his ſervant* --- or his child--- Iſrael, *to remember his mercy* (*as he ſpoke* --- promiſed --- *to our forefathers*) *towards* Abraham *and his poſterity for ever.* Which makes no alteration in the ſacred original, and yields a clean and ſtrong ſenſe. But there was no occaſion of making any conjecture or alteration, ſince we are told it was upon the view of removing a grand abſurdity according to the ſituation of the

[8] SS. Claſſics def. & illuſt. par. 1. p. 84.

[9] Herod. Gr. 1. p. 1. l. 15, 16.

common

common reading and tranſlation; *Quàm facili remedio ingens curatur ſoleciſmus*[1]*!*

Τὸ αὐτὸ φρονῆτε, and τὸ ἓν φρονοῦντες[2], ſeem to be ſo unneceſſary a repetition, in the opinion of Dr. *Wells*, of the ſame ſenſe, that he wou'd render the latter, *minding the one thing neceſſary*, which was the devout *Mary*'s choice, in the ſenſe of the ſame great apoſtle in another place; τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, and the following words μηδὲν κατὰ ἐριθείαν muſt be govern'd of φρονεῖτε, and ſo, in his opinion, there will be no need of ſuppoſing any ellipſis. But that amendment will be of ſmall ſervice, becauſe this deficiency is eaſily ſupply'd, and there are much harſher ellipſes in theſe and other ſublime authors. And ſuch *repetitions* are ſo far from approaching to a vain *tautology*, or being any thing like a fault, that, on proper occaſions, they are very lively and *emphatical.*

We have a parallel place in *Xenophon*; λέγων ὡς μεγάλα τὲ εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ, καὶ συνεσπεύδοι εἰς τὸ αὐτὸ, καὶ ἐπιγαμίας ἀλλήλους ποιησάμενοι εἶεν καὶ συνεσπίοιεν εἰς ἕν[3]. The vigour

[1] Sir N. K. in loc. Nollem dictum.
[2] Philip. ii. 2. S. Luc. x. ult. Coloſ. iii. 1, 2.
[3] Xen. Cyrop. per Hutchinſon, l. 1. p. 58.

and

and grace of which places are elegantly and judiciouſly ſet forth by the excellent editor.

'Tis juſtly obſerv'd by our beſt grammarians and critics, that verbs of the middle voice are generally to be taken in the active ſignification, but ſometimes in the paſſive; which is demonſtratively true with reſpect to the old claſſics of *Greece*; ὅταν δ' ἐγὼ ἐγκαλύψωμαι, *when I ſhall be covered*; ſo παύσαιτο γιγνόμενα [4]. But this being not diſputed by any one that I know of, there will be no occaſion to multiply inſtances.

It ſeems ſtrange that ſo great a man as *Kuſter*, who has publiſh'd a treatiſe upon the uſe and ſignification of verbs in the middle voice, ſhou'd roundly aver that they are never ſo uſed in the *Greek* Teſtament. Take his own words upon St. *Luke* ii. 12. where ἐυρήσεται is the various reading inſtead of ἐυρήσετε, the true original. *Nam licet ſatis ſpeciosè dici poſſit,* τὸ ἐυρήσεται *more Atticorum* (*apud quos verba media, ut notum eſt, aliquando paſſivorum vice funguntur*) *ibi poſitum eſſe pro* ἐυρεθήσεται, *tamen id ſubtilius eſt, quam verius; nam in Novo Teſtamento ejuſ-*

[4] Xen. Cyrop. 8. p. 658. Hutchin. ed. Plat. Phædo, p. 72. ed. Steph. πάυεσθαι τ ἀρχῆς, privari imperio, Herod. 1. p. 20.

modi

modi elegantiæ Atticæ non reperiuntur [5]. Which appears to be a notion advanced to deſtroy a various reading, which has no ſufficient report, but ſinks by its own weight, and is likewiſe contrary to fact, as well as unneceſſary. Out of numerous inſtances that confute this too forward aſſertion take theſe few; ἀπογράψασθαι σὺν Μαριὰμ τῇ γυναικὶ, *to be tax'd* or *charg'd in the ceſs-book.* Πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο, where the various reading is ἐβαπτίσθησαν, not ſufficiently ſupported, and probably put in by ſome one who had the ſame ſcruple with the learned *Kuſter*; ὑναίμην σε for ὑπανδρεύομαι--- ἐν Κυρίῳ [6].

This ſame excellent ſcholar, who in many caſes has deſerv'd well of the learned world, is a little too raſh and poſitive in ſaying, that εἰσελθεῖν εἰς ἄνθρωπον τινὰ is not pure *Greek*; but it ought to be εἰσελθεῖν εἰς ἀνθρώπου τινός ὄικον, or ſome equivalent word being underſtood, or ὡς ἄνθρωπόν τινα, and ſo he changes φειδωλὸν into φειδωλε, againſt the authority of all manuſcripts and editions, as he himſelf acknowledges in that verſe of *Ariſtophanes*; Ἦν μὲν γὲ εἰς φειδωλὸν εἰσελθὼν τύχω: Which

[5] Kuſter. Mill. Gr. T. præf. p. 3.

[6] S. Luc. ii. 5. 1 Cor. x. 2. Ep. ad Philem. 20. Vid. D. Paſor. Gr. Græc. Sac. N. T. p. 149, 150, 151, 152.

bold

bold conjecture, or rather, dogmatical aſſertion, throws a reflection on the purity of St. *Luke*'s language; εἰσῆλθον εἰς τὴν Λυδίαν, *They came to* Lydia,-- or *into* Lydia's *houſe*. The judicious and ſharp Mr. *Albertus* has vindicated the propriety of the Evangeliſt's expreſſion, and corrected the preſumption of the critic's arbitrary amendment out of his own author; Ἤν δ' εἰς παραλπῆν ἄνθρωπον εἰσελθὼν τύχω, *If I chance to enter the houſe of ſome extravagant mad fellow*[7].

'Tis certain that εἰσελθεῖν εἰς τινὰ ἄνθρωπον, εἰς οἰκίαν τινὸς ἀνθρώπου, and εἰς τινὸς ἀνθρώπου are all pure *Greek*, οἰκίαν, οἶκον, δώμαλα, or ſome word of the ſame import being ſuppreſs'd. The firſt is prov'd; to which caſt in theſe paſſages out of *Herodotus*, St. *John*, and the *Septuagint*; αὐτίκα διασκεδασθέντες κατ' ἑωϋτοὺς ἐτράποντο, *Being diſpers'd they all went to their own homes.* Ἀπῆλθον ἓν πάλιν πρὸς ἑαυτούς. οἱ μαθηταί. Καὶ Βαλὰκ ἀπῆλθε πρὸς ἑαυτόν. The ſecond is the moſt obvious, and agreeable to vulgar and common conſtruction; εἰπὼν εἰς ἀλλοτρίαν οἰκίαν[8].

[7] S. Luc. xvi. 40. vid. Cl. Albert. in loc. Ariſtoph. Plut. v. 237, 242.

[8] Her. Gr. 5. p. 291. l. 15. S. Johan. xx. 10. Sept. Num. 24. ult. Ariſtoph. Plut. v. 234, 235.

'Tis

'Tis probably concluded that in that reply of our bleſſed Saviour to his virgin-mother's expoſtulation with him in St. *Luke* ii. 49. οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, ſome of the above-mention'd words, or one equivalent, muſt be underſtood before πατρός; *Did not you know that I ought to be in my father's houſe*---in his temple, and the ſacred places dedicated to his worſhip and honour? So 'tis more agreeable to the context, and makes the reaſoning more cloſe and clear [9]. The *Syriac* verſion is in *Latin*, *Neſcitis quod in domo patris mei oportet me eſſe?* There are numerous parallel places in the nobleſt authors of *Greece* and *Rome*, out of which I ſhall produce theſe following.

We have in *Theocritus* ἃ τὰ Λύκωνος, which the ſcholiaſt explains ἐκεῖ ὅπου εἰσὶ τὰ οἰκήματα τοῦ Λύκωνος. In *Herodotus* we have ἦλθε ἐς τοῦ Κλεομένεος, *He went into* Cleomenes's *houſe*. In *Plato*, ὅτι δεῖπνον, εἰς Ἀγάθωνος [1].

We have in the firſt volume rejected the inſipid compliment, and confuted the preſumptuous cenſure, or rather cavil, of a polite critic on the pretended impropriety of

[9] Further to juſtify and enforce this verſion. vid. Bp. Kidder's Demonſt of Meſſiah, par. 1. p. 101. 8vo.

[1] Theoc Pharmac. v. 76. Herod. Gr. 5. p. 304. ante med. Plat. Convivium, ed. Steph. p. 174.

that

that grand piece of ſublime *Apocal.* i. 4, 5. and ſhall further juſtify the grammar of it by that remarkable and exactly parallel place in *Herod.* τὸν γὰρ περὶ Ἀβάριος λόγον τὸν λεγόμενον ἐγὼ ὑπερβαίνων ὁ λέγω, λέγων ὡς τὸν ἵππον περιέρρεε καλὰ πᾶσαν τὴν γῆν ὀδὸν στεύμενος[2], where 'tis evident that λέγων muſt have relation to τὸν λόγον aforegoing, and is put for ὃς δὴ λέγων, or ὃς λέγει. So to confirm my obſervation on thoſe two paſſages, where the words are put technically, and to give additional ſtrength, I repreſent to my reader that paſſage in the eloquent *Plato*, οἱ δὲ καλὰ ἐν τῇ εἰδωλικῇ ἴυγγες ἢ ἐσπωδαγώγες, τὸ δ' ὅλον ὄνομα ἔχουσιν, ἔρωτα τε ἢ ἐραῖν, ἢ ἐρασθαί[3].

Some commentators have puzzled themſelves and their readers in ſolving that paſſage of St. *Luke* xvi. 9. and taken unneceſſary pains to parallel the expreſſions out of the *Greek* tranſlation of the Old Teſtament; ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνὰς, *That, when you die, they may receive you into the everlaſting manſions. They*, that is, angels, bleſſed guardian ſpirits, who by divine appointment conduct departed pious ſouls into the habitations of heavenly

[2] SS. Claſſic. D. & Il. p. 83. Herod. Gr. 4. p. 233. l. 35, &c. S. Johan. xiii. 13. Apocal. i. 5.

[3] Platon. Convivium, p. 205. l. 36, &c.

joy.

joy. So *Iſocrates* to *Demonicus*, adviſing him to be careful whom he employ'd under him in any public affair or place of truſt, for this reaſon, ὧν γὰρ ἂν ἐκεῖνοι ἁμάρτωσι, σοὶ τὰς αἰτίας ἀναθήσουσι[3], that is, οἱ πολῖται or ἄνθρωποι, which is the ſame as σοὶ αἱ αἰτίαι ἀναπεθήσονται, εἰ ταύτας δὲ ξενικὴν πίστεσι. *Ariſt. Eth. Nicom.* p. 344. l. ult. *For in whatever inſtances your deputy or miniſter ſhall acquit himſelf ill, men will lay the blame upon you.* So in *Xenophon* we have the ſame way of expreſſion, ἐσήμηνε τοῖς Ἕλλησι τῇ σαλπιγγι[4], *The ſignal was given by a trumpet*; τὶς ἄνθρωπος, τὶς ἐκ τῶν στρατιωτῶν ἐσήμηνε may be underſtood.

We have formerly ſpoken to *Pleonaſmus* and *Repetition*, but finding that a learned commentator thinks repetitions to be impure *Greek*, and deriv'd from the *Hebrews*, and therefore not underſtood by the fathers of the church, I thought proper to make ſome farther remarks.

The fathers certainly underſtood ſome language, and repetitions are uſed in all. Take theſe additional inſtances out of the

[3] Iſoc. ad Demon. p. 11. l. ult. ed. Baſil. Græc. 1546. Ariſtot. Ethic. Nicomach. 5. c. 7. p. 222. lin. 4, 6, 10. ed. Ox.

[4] Xen. Cyr. Exped. Wells 3. 4. 3. p. 166.

nobleſt authors; ἰδιοτύειν, ἀλλ' ὲ δημοσιεύειν, δύσπειϛοι ϰ) ὲϰ ϲυμπαπειϛοὶ, *Ariſt. Eth. Nicom.* p. 318. l. 1. Οὐδὲν ἄλλο ἀυτοὶ ἐπιτηδευσιν ἢ ἀποθνήσκειν τὲ ϰ) τεθναναι[5], *They ſtudy nothing but to die, and depart this life*— in a happy condition.

We are told that περιπατεῖν, *to walk, to converſe in a place, to be conſtantly employ'd in a buſineſs*, is according to the uſe of the *Helleniſts*, and referr'd to the *Septuagint*, who render *Halak* the *Syriac* and *Hebrew* word by it[6]. 'Tis true, this word and πορεύομαι are ſo render'd to anſwer *Halak*; but the purity of περιπατῶ in this ſenſe is clear'd and confirm'd by unqueſtion'd authority, as ſignifying a man's *converſation*, his *appearing* and *behaving* himſelf in the world; ἄτοπον γὰρ τὸ μὴ ἐσίαν ἐν ταῖς οἰκίαις, τὸ δὲ διάνοιαν φανερὰν ἔχοντα περιπατεῖν[7], *To converſe in the world with too open a heart, without neceſſary caution, and prudent reſerve.*

The ſame laborious and learned commentator is ſevere on the ſacred writers, when he affirms that ſoleciſms are ſometimes viſible

[5] Plat. Apol. 32. ed. Steph. Plat. Phædo, p. 64. l. 7.

[6] Prov. viii. 20. ἐν ὁδοῖς δικαιοσύνης περιπατῶ, Eccleſ. iv. 15. Vid. S. Johan. vii. 1.

[7] Περιπατεῖν, διαγειν τὸν βίον, ὁμιλεῖν τοῖς ἀνθρώποις, Iſoc. ad Demon. p. 17. ed. Fletcher. Ox.

in

in their compoſitions. Indeed his way of citing and ranging their periods wou'd make ſoleciſms very abundant and very viſible. This great man boldly affirms, that the nominative is put for the genitive, πλήρης for πλήρους, in St. *John*'s Goſpel. The places he brings as parallel, are unneceſſary, and do not at all come up to his purpoſe; ἐῤῥιζωμένοι in *Epheſ.* iii. 18. is not put for ἐῤῥιζωμένων, which wou'd be an unpardonable breach of grammar, but begins a new period, and the word ἐξισχύσητε anſwers it.

As to his ſecond inſtance from *Rev.* i. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς, 'tis foreign, and here unſeaſonably alledg'd, and we have given a full account of it already; πλήρης relates to λόγος before ἐσκήνωσε. What is in the middle between them is included in a parentheſis. *And the Word was made fleſh, and dwelt*--- in a human body[8]-- *amongſt us, full of grace*

[8] Σκῆνος, for an *human body*, is uſed by Plato, Ἡμεῖς μὲν γὰρ ἐσμὲν ψυχή, ζῶον ἀθάνατον ἐν θνητῷ καθειργμένον φρουρίῳ, τὸ δὲ σκῆνος τοῦτο ἡμῖν περιβεβλημένον ἡ φύσις, Axiochus, p. 365, 366. l. 1. Vid. Cl. Pearce in Longin. p. 102. n. 1. & Clar. Albert. in 2 Cor. v. 1.

By the prince of phyſicians, Hippocrates, τοῖσιν ἄρθρητα τὸ σκῆνος, *his rigatur humanum corpus.* St. Paul, 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, *terreſtris noſtra domus corporis.* Hinc voces ἐσκήνωσεν ἐν ἡμῖν, reddi poſſunt, *Corpus habuit inter nos.* Lucretius in imitationem Græcorum Vas pro Corpore dixit, 3, 441.

and truth; *and we ſaw his glory.* This is the natural dependence, tho' the words are tranſpos'd, as 'tis very uſual in the beſt *Greek* authors. He marks it out ſo himſelf. So 'tis divided in the *Ethiopic* verſion.--- So the *Syriac*; *Et Verbum caro factum eſt--- plenum gratiæ ac veritatis.* In the *Perſian* 'tis, *Et Sermo incarnatus eſt, & inter nos manſionem fecit*; *qui plenus eſt gratia & veritate.*

A learned gentleman very fancifully ſuppoſes, that St. *Jude* in his ſeventh verſe makes an alluſion to that celebrated paſſage in *Gen.* vi. 1, 2.——*The ſons of God ſaw the daughters of men, that they were fair*; *and they took them wives*—— and that the inſpir'd apoſtle ſolemnly believes that monſtrous notion of the fallen angels having carnal commerce with women, in concurrence with the traditions and reveries of his countrymen. By which hypotheſis the learned writer (who ſays, he believes that by the *ſons of God* are underſtood the children of *Seth*, the worſhippers of the true God, by the *daughters of men* the children of *Cain*, and idolaters) at once prefers his own opinion to that of a divinely inſpir'd apoſtle, and charges him with believing an abſurd and impoſſible thing,

thing, or writing abſurd and ungrammatical language.—— His words are,—— " Even as " *Sodom* and *Gomorrah*, and the cities about " them, having been guilty of uncleanneſs " after the like manner with thoſe *fallen* " *angels*, and having gone after ſtrange " fleſh, or made unnatural mixtures, as they " did——for ſo the original ought to be ren- " der'd——" The boldneſs and preſumption of the man will more plainly appear by that magiſterial declaration,—— " St. *Jude*, *I ſay*, " being of that opinion, makes an evident " compariſon between the unnatural mix- " tures of the fallen ſons of God—— of apo- " ſtate angels——with women; and of the " *Sodomites* with males; of men with " men [1]."

If the methods of divine Providence, and his perpetual care to prevent ſuch *blunders* and *confuſions* in nature be duly conſider'd, 'twill amount to a ſatisfactory proof that no ſuch commerce betwixt beings of ſuch different natures and ſpecies was allow'd by the all-wiſe Creator, and author of order and decorum. Our reverend author has ſo much ſagacity, that he no more believes it than he

[1] Eſſay towards reſtoring the true text of the Old Teſtam. p. 313, 314, 315.

does Tranſubſtantiation, or the Scripture-Trinity. But if he ſhou'd chance in any reſpect to be offended at St. *Jude*, he has a ſure retreat and dernier reſort: He may with equal reaſon and modeſty treat his noble Letter, as he has done that incomparable piece of divine eloquence, *Solomon's Song*.

Τούτοις is not referr'd to ἀγγέλοις foregoing, but to ἀνθρώποις or πολίταις, *the men* or *inhabitants of* Sodom *and* Gomorrah; which is ſo natural and common in all the beſt claſſics, that none but an utter ſtranger to them can doubt of it. To what has been ſaid in the firſt volume, give me leave to add, —ξύμπασα πόλις καὶ ἀνδρὸς ἀπούρα, τοῖσιν δ' ἐφανόδεν μεγ' ἐπήγαγε πῆμα Κρονίων. Ἡ πόλις εἵλοντο βασιλέα. The conſtruction is naturally this,--- *As* Sodom *and* Gomorrah, *and the cities about them*, Adma *and* Zeboim, *in like manner with them, the inhabitants of* Sodom *and* Gomorrah,--- *giving themſelves over to fornication, and going after ſtrange fleſh*,---debauching themſelves with monſtrous lewdneſs and unnatural luſts.

Some great critics ſpeak fine things of the ſtyle and beauties of St. *Luke*, in which they do him no more than ſtrict juſtice; and

and I wiſh ſome unwary, not to ſay invidious expreſſions, had not dropp'd from 'em, in excluſion of the other Evangeliſts and divine Writers, whom we have prov'd to be equally pure and proper in their language. On *Acts* i. 4. ἠκούσατε μοῦ, *you have heard from me*, is prov'd to be good *Greek* by the unqueſtionable authority of *Demoſthenes* and *Xenophon*; τοῦτο πολλῶν ἔφη ἀκούειν, *Xen.* εἶπον περὶ ὑμῶν ἃ μοῦ ἠκούσατε. Ἠκούσατε μοῦ, *i. e.* παρ' ἐμοῦ; ſays a firſt-rate critic and commentator[2], "This is a pure *Greek* phraſe; and "many ſuch are in *Luke*, who had read the "*Greek* phyſicians and hiſtorians."

And are there not many pure *Greek* expreſſions and phraſes in *Matthew*, *Mark*, *John*, &c. who had not read the *Greek* phyſicians and hiſtorians? His words are, ἠκούσατε μοῦ, *locutio bene, Græca--- quales multæ in Lucâ, qui & medicos & hiſtoricos legerat.* 'Tis my opinion, that the authority of *that* great and juſtly celebrated ſcholar, and ſome other famous philologers and critics, who have magnify'd the ſtyle of St. *Luke*, and depreſs'd that of his brother evangeliſts and ſacred writers to a great degree, has given occaſion to ſome very knowing and polite

[2] Vid. Pol. Synopſ. in loc.

gentlemen both in phyſic and claſſical learning, to make a compariſon betwixt the ſtyle of the *belov'd phyſician*, and that of the other evangeliſts, in relating and expreſſing the cures perform'd by our Saviour and his apoſtles, in ſuch a manner as ſeems to expreſs ſome partiality, and by aſſertions that will not bear the teſt.

An excellent gentleman, admirably skill'd in that noble profeſſion, and maſter of all uſeful and ornamental learning, has aſſur'd us, that St. *Luke* in expreſſing our Lord's miraculous cure of the woman for twelve years troubled with a flux of blood, has uſed a phraſe more agreeable to the *Greek* phyſicians than St. *Mark* upon the ſame occaſion. I doubt not the truth and juſtneſs of the obſervation. St. *Luke*'s words are, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. St. *Mark*'s words are, καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς[3]; which is language intelligible, emphatical, and beautiful; and which in no reſpect violates the analogy of grammar; and that is ſufficient to our pur-

[3] S. Luke viii. 43, 44. S. Mark v. 25, 29. in the firſt of which verſes S. Mark uſes S. Luke's word, γυνὴ οὖσα ἐν ῥύσει αἵματος; and S. Matthew expreſſes the ſame thing in a very proper and ſtrong compound word, γυνὴ αἱμορροοῦσα, S. Mat. ix. 20.

poſe,

poſe, tho' not exactly conformable to the phraſeology of *Hippocrates*, *Galen*, &c.

This miracle of healing the woman is related by three evangeliſts pure and plain; by St. *Matthew* in a few words; by St. *Mark* and St. *Luke* with more copiouſneſs, in the account of the poor woman's ſpending her money on phyſicians without relief. St. *Mark* gives us many circumſtances which make his relation ſtrong and vigorous; ſome of them omitted in the other: and yet neither did St. *Mark* deſign to blame the phyſicians; nor can we judge or ſuppoſe for any reaſon or different word uſed by St. *Luke*, that he intended to excuſe or favour them. Every ſacred writer muſt be impartial: And here ſeems neither room for blame, nor occaſion for defence. The diſeaſe is deſcrib'd as inveterate and incurable by human means. I remember there is a diſſertation by a learned foreigner, to prove that all the diſeaſes which the Saviour of human race cur'd in the accounts of the evangeliſts, were above mortal ſagacity and skill, and all virtues of drugs, and application of medicine[4].

[4] Ader. de Morb. Evangel. apud Critic. Sac. tom. 9. & cit. a D. Smalbrooke againſt Woolſton, vol. 1. p. 535, 544.

'Tis

'Tis remark'd that St. *Luke* uſes the proper and peculiar word to expreſs Healing, ἰάομαι,—ſo he does: And don't all the other evangeliſts make uſe of the ſame word? St. *Matthew* and St. *John* have it ſeveral times. St. *Mark* once in that ſtrong and vigorous paſſage, ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος; *She knew by her body,*—— by the immediate eaſe and chearful livelineſs and ſweetneſs of perfect health; ſhe was joyfully ſenſible——*that ſhe was healed of her ſcourge,*—— or *grievous diſeaſe.* .Which word is uſed by the great *Homer* for a ſevere calamity, and puniſhment inflicted by God:

Ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί.

So 'tis uſed by the *Greek* interpreters of the Old Teſtament, and renders ſeveral *Hebrew* words which ſignify *diſeaſe, weakneſs, pain,* and *calamities:* Πολλαὶ αἱ μάστιγες τοῦ ἁμαρτωλοῦ. Πόνῳ καὶ μάστιγι, *Jer.* vi. 7. Μάστιξ ἀπὸ Κυρίου ἐκ βίου ἐπ' ὑιοῖς, *Job* xxi. 9.

Σώζω, σώζομαι, &c. θεραπεύω, θεραπεύομαι, are eſteem'd by ſome critics as leſs proper words to expreſs Healing than ἰάομαι, but are good and authentic, uſed by all the evangeliſts; and the latter words by St. *Luke,* near

near as often as by all the three other ſacred writers. St. *Luke* uſes περιαναλώσασα ὅλον βίον in his relation, and St. *Mark* δαπανήσασα τὰ παρ' ἑαυτῆς πάντα; but to give any preference to the firſt before the laſt, as to propriety or purity of language in this reſpect, is a groundleſs criticiſm: ἀναλίσκω, περιαναλίσκω, or όω, &c. δαπανάω, περιδαπανάω, &c. ſignify *to ſpend* either *extravagantly* or *prudently*; *to lay out expences with either bad* or *good ſucceſs*, according to the context of the paſſage, and the ſubject of the diſcourſe.

They have this latitude of ſignification in the beſt authors of *Greece*. I ſhall produce inſtances only out of two of the nobleſt moraliſts and divines in the pagan world, juſtly admir'd both for the beauty of their language, and ſublimity of their ſenſe;—— Καὶ εἰς ταῦτα ἀναλώσας, ἐκ ἂν ἔχοι εἰς ἃ δεῖ ἀναλίσκειν, *If a man ſpends his money fooliſhly, unſeaſonably, and upon perſons not deſerving, he will not be able to lay it out* or *expend it upon proper ſeaſons and objects.* —Μᾶλλον ἀχθόμεθα εἰ τι δέον μὴ ἀνάλωσεν, ἢ λυπούμεθα, εἰ μὴ δέον τι ἀνάλωσε [s].

[s] Ariſtot. Moral. Nicomach. p. 146, 147. Vid. etiam p. 154, 155, &c.

So

So the excellent *Plato*, Ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς ἐπιθυμίας --- ὡς ἐκ ἔξιν εἰς ὃ, τι ἂν ἐυκαιρότερον ἀναλίσκοιτε χρήματα.

——Ὁ ἐλευθέριος δαπανήσει ἃ δεῖ καὶ ὡς δεῖ. ——δαπάνημα πρέπον τῷ ἔργῳ; which implies that there may be δαπάνημα ὑποβάλλον καὶ ἀπρεπὲς τῷ ἔργῳ, of which uſe and ſignification of the word we have numerous inſtances. Take one out of a very pure and antient *Greek* author;

Ἢ μηδὲν δαπανῶν τρύχω βίον ἐν κακότητι[6].

Σώζω and σώζομαι are very ſtrong and beautiful words apply'd to preſerving a man's life, and recovering his health and ſtrength by the ſalutary aids of phyſic and ſurgery. All the divine hiſtorians very properly apply 'em to our Saviour's miraculous cures. In this ſenſe the moſt valuable and judicious old *Greek* writer in the world uſes it, ἀλλὰ σὺ μοὶ μὲ σάωσον; *Do you heal me, and preſerve my life by making proper applications to my wounds, and uſing the ſovereign remedies which your noble friend and maſter* Achilles *learn'd from* Chiron, *and has committed the ſalutary art to you.*

[6] Plat. Phædo, 83, 78. Ariſt. Mor. Nicomach. 155. Theog. v. 909.

Ἀλλὰ

Ἀλλὰ σὺ μὴν μὲ σάωσον, ἄγων εἰς νῆα μέλαιναν
——ὄβελὸν δ' ἤπια φάρμακα πάσσε
Ἐθλαὶ τά σε περὶ φασὶν Ἀχιλλῆος δεδιδάχθαι,
Ὃν Χείρων ἐδίδαξε, δικαιότατος Κενταύρων [7].

Patroclus accordingly carries his friend *Eurypulus* to his tent, and by his skill and dextrous application, ſtanches the flux of blood, and aſſuages his pains [8].

The uſe of the old *Greek* ſcholiaſts, grammarians, commentators, and writers of lexicons is to explain ſome difficult words, and give account of ſome cuſtoms of that country, without the knowledge of which an author's expreſſion is not underſtood in its fulneſs and force; nor the grace and propriety of his alluſions diſcern'd. When they go beyond their bounds, and preſume to correct their authors for breach of grammar, and impropriety of thought and language, they ſhew themſelves very ridiculous mortals. The chief danger there is in young

[7] Hom. Il. λ. v. 827, &c.
——ῥίζαν βάλε πικρὴν.

[8] Χερσὶ διαιξείφας, ὀδυνήφατον, ἣ οἱ ἀπάσας
Ἔσχ' ὀδύνας, τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.
Ibid. v. 845, &c.

gentlemen reading of 'em, is their bold and formal determinations of what is or is not pure *Attic Greek*, or good *Greek* in any dialect: becauſe if they too eaſily take the word of theſe aukward critics, and ſubmit to the ſentence of ſuch incompetent judges, they will be in confuſion in the courſe of their ſtudies; will receive wrong notions of that glorious language; and particularly be prejudiced againſt the ſtyle and expreſſion of the divine writers of the New Teſtament. In order to prevent this great misfortune, we have formerly produced ſeveral inſtances of the ignorance and ſawcy forwardneſs of theſe extravagant pretenders; who, not content to be placed in the loweſt ſeats of learning, which is all they deſerve, preſume, without either authority or merit, to take the *chair*. We ſhall further confirm our aſſertion, in order to defend our ſacred authors, and caution ſtudents againſt too eaſy and implicit a regard to the dictates of ſolemn triflers, which reflect diſhonour on the evangeliſts and apoſtles, in a few proper and ſelect inſtances not produced before.

The ſcholiaſt on *Euripides*, one of the firſt-rate among the *Greek* commentators, has inform'd

inform'd us, that the particle γὰρ being put in the beginning of a ſentence, is peculiar to the poets; and formally produces quotations out of *Homer* and *Menander* to prove what no body doubts or denies. But as we have obſerv'd, when any of theſe bold gentlemen ſay any word or phraſe is poetical, they appropriate it to the poets, and exclude proſe authors from all right of uſing it: Otherwiſe this writer wou'd have had no occaſion to make a remark that might deceive ſome of his readers, but cou'd not poſſibly make any the wiſer. This way of uſing many *words* and ſaying *nothing*, is not uncommon, as we have obſerv'd. St. *Luke* is in our *firſt part* guarded againſt the imputation of ſoleciſm, from ſuch groundleſs and random affirmations, by one paſſage in one of the nobleſt authors of old *Greece*; to which I ſhall add another. 'Tis in the beginning of the ſpeech of *Candaules* to his favourite miniſter; Γύγη, ὲ γὰρ σε δοκέω πείθεσθαι μοὶ λέγοντι περὶ τῦ εἰδεῶ τ γυναικός. The obſervation of the ſcholiaſt is upon that line of *Euripides* in the *Phœniſſæ*:

Ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῆς ὀιδίπυ,

Take

Take his remark in his own language; Ἐθνικὸν τὸ ἀπὸ τοῦ Γὰρ ἄρχεσθαι. The paſſages of the two noble poets are theſe:

Ὦ φίλοι, ἔνδον γὰρ τὶς ἐποιχομένη μέγαν ἰχνόν.
Hom. οδ' κ.

Ἐκ γειτόνων γὰρ οἴκων ὧν τοιχωρύχε[9].

The celebrated *Thomas Magiſter* denies that the word ἰδέα is ever uſed by the moſt approv'd authors to expreſs the *appearance*, *face*, or *figure* of a man: which remark, if true, would be ſome reflection on the purity of the language in that bright and beautiful image of the heavenly meſſenger appearing upon earth in St. *Matthew*, Ἦν δὲ ἰδέα αὐτοῦ ὡς ἀστραπή. And in the ſame ſenſe this word is uſed by authors of the higheſt rank and nobleſt character in the learned world. The excellent Mr. *Albert*, out of *Arrian*, an admirable writer, and *Ariſtophanes*, whoſe authority will always be ſubmitted to, has produced paſſages that entirely confound the confidence of the grammarian [1].

[9] Herod. l. 4. l. 18. Eurip. Phœniſſ. v. 903.
[1] S. Mat. xxviii. 3. D. Albert. in hunc loc. in Obſerv. Philol. p. 163.

Ariſto-

Ariſtophanes has τῷ πλέτῳ παρέχω βελτίονας ἄνδρας καὶ τὴν γνώμην, καὶ τὴν ἰδέαν, *tam mente quam formâ.* And in another place, ἀθανάτας ἰδέας, which is the ſame as ἀθανάτοις προσώποις [2]. To theſe inſtances out of *Attic* authors I add one out of a *Doric* writer, highly approv'd by all people that can read him, and raiſed above the reach of cavilling ſcholiaſts;

——ἰδέαν τε καλὸν
Ὥραν τε κεκραμένον [3].

Which is well explain'd in the notes upon that ſublime and glorious author; καὶ τῷ κάλλει τοῦ σώματος, φησὶν ἀναλόγως, συγκεκραμένον καὶ φαιδρυνόμενον τῇ τότε ὥρᾳ. It mayn't be diſagreeable to the reader to have the grammarian's own words, which carry an air of pertneſs and confidence peculiar to people of a little learning, and no judgment; σημείωσαι δὲ ὡς ἁβδεὶς τῶν δοκιμωτάτων ἰδέαν ὅτι ἀνθρώπου λέγει, ἀλλὰ εἶδος καὶ ὄψιν [4].

Phrynichus will not allow ἀπύπαλαι and ἔκπαλαι to be claſſical *Greek* words, but re-

[2] Ariſtoph. Plut. v. 557, 558. Nubes, v. 288. ἀθάνατον ἰδέας, mention'd by the ſcholiaſt, is a various reading of no value.

[3] Pindar. ολ. 10. v. 122, 123.

[4] M. Albert. in S. Mat. xxviii. 3.

quires that inſtead of them, or, as far as I can perceive, any other word related to 'em, your polite writers always uſe ὀκ παλαιᾶ. According to which obſervation that grand paſſage in St. *Peter* wou'd be ſtain'd with ſoleciſtical language; ὧν τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ [5]. But *Apollonius Alexandrinus*, a much greater man in this way, defends and uſes ἔκπαλαι: Τὴν ἔκπαλαι τούτων γνῶσιν [6].

In *Herodotus* we meet with τοπάλαι [7], and according to the analogy of grammar and conſtant uſage of the beſt authors, ἀπόπαλαι and ἔκπαλαι are equally proper and allowable. *Plutarch* has παρεσκευακὼς ἔκπαλαι Πισίδας [8]. Our nice critic is not only himſelf diſguſted at the horridneſs and abſurdity of theſe words, but calls upon his reader to expreſs his contempt and abhorrence; Ἀπόπαλαι καὶ ἔκπαλαι ἀμφοῖν δυσχέραινε, ὀκ παλαιᾶ γὰρ δεῖ λέγειν [9].

The ſame gentleman is tranſported out of all temper at the barbarity of that ugly *Un-Attic* word καμμύσαι, which by all means muſt be καταμύσαι, elſe farewel all the pro-

[5] 2 S. Pet. ii. 3.
[6] Apud Albert. in loc.
[7] Τὰ γὰρ τοπάλαι μεγάλα ἦν, Herod. Gr. 1. p. 3. l. 19.
[8] Plutarch. in Themiſtocl.
[9] Cited in Albert. Obſerv. Philol. p. 463.

priety

priety and purity of *Greek*, all the elegance and delicacies of the *Attic* idiom. But the critic's zeal is without knowledge: He himſelf quotes *Alexis*, a pure *Attic* author, uſing this word; for which he receives ſevere correction. I muſt think καμμύειν to be a good *Greek* word, if *Homer*, *Heſiod*, &c. underſtood their own language; κάππεσε δυμῷ. Κάββαλ' ἀπ' Ἠπείροιο [1].

'Tis pleaſant to hear how ſtrenuouſly, and with what a generous and brave concern the good man ſtands up for the liberties and properties of old *Greece*; τοσαύτη κακοδαιμονία ὠφελὶ πνὰς ὄξι τ βαρβαρίδι, ὡς, ἐπειδὴ Ἄλεξις κέχρηται τῷ καμμύειν ἠμελημμένως, ἐξὸν ἦν αἱρεῖσθαι καὶ αὐτὸς ἔτω λέγειν· δέον, ὡς οἱ ἄριστοι τῶν ἀρχαίων, καταμύειν. But not only the comedian *Alexis*, but the orator *Lyſias* falls under the diſpleaſure and correction of this ſevere cenſurer, for his innovation and corruption of the purity of his own language, in uſing ἀκολουθοῦντα μετ' αὐτοῦ for ἀκολουθοῦντα αὐτῷ, which laſt is the moſt uſual conſtruction both in the divine writers of the New Teſtament, and the old claſſical authors of *Greece*. But St. *John* and St. *Luke* have uſed the former and *condemn'd* conſtruction, and there-

[1] Hom. Il. ο. v. 280. Heſiod. Θεογ. v. 189.

fore muſt fall under the ſentence paſs'd upon *Lyſias*; οὐκ ἀκολυθεῖ μεθ' ἡμῶν. Τὰ ἔργα αὐτῶν ἀκολυθεῖ μετ' αὐτῶν[2]. 'Tis a little ſurpriſing that people who ſet up for maſters of language and dictators in criticiſm ſhou'd commit ſuch ſtrange blunders, and ſhew themſelves ſuch mere ſtrangers to thoſe noble authors with which they pretend ſuch an intimate acquaintance: ἀκολυθέω, ἕπομαι, and other words that ſignify *following*, are by both the beſt poets and the pureſt proſe writers uſed theſe two ways, and in other manners of conſtruction.

Lyſias, as quoted by the excellent Mr. *Albert*, repeats his error; τὰ ἔθνη τὰ μετ' αὐτὸν ἀκολυθοῦνλα.[3]. *Euripides* has σὺν τέκνοις ἅμ' ἑσομόλω. *Callimachus*, ἡ δ' ὄπιθεν Φοίνισσα μετ' ἴχνια Κύρνϑ. ὀπηδεῖ, *veſtigia ſequitur*. *Xenophon*, ἀλλ' ἢν σὺν ἡμῖν ἕπῃ, *ſi nos ſequaris*---ὁμῶς ἐπ' αὐτὺς ἑπομψύμϑ, *cloſely purſuing them*. The *Latins* have ſometimes imitated this conſtruction of the *Greeks*: *Saluſt*, who is very happy in copying out the beauties of thoſe exquiſite maſters, has this phraſe, *Meminiſſe poſt gloriam ſequi invidiam*[4].

[2] S. Luc. ix. 49. Apoc. xiv. 13.

[3] In loc.

[4] Eurip. Med. v. 1143. Callim. Delus, v. 19. Xen. Cyrop. 5. p. 278. Ed. Wells Græcolat. 1. p. 51. Ed. Hutchinſon. Sal. Bell. Jugurth. c. 59.

We

We have in the firſt volume obſerv'd, that a famous hiſtorian and critic has treated the great *Thucydides*, to whom he is extreamly oblig'd, with a cenſorious freedom, which neither expreſſes very great *judgment* nor *gratitude*. 'Tis the celebrated *Dennys* of *Halicarnaſſus*, who has written a treatiſe of the peculiarities of the noble hiſtorian, and reflected on many paſſages as vicious, and not pure ſterling *Greek*, at leaſt *Attic Greek*. Here a general anſwer will ſatisfy all proper judges. *Thucydides*'s phraſe and way of expreſſion is with more reaſon judg'd to be right, becauſe *he* writ it; than wrong, becauſe *Dennys* condemns it. But we ſhall take our uſual method, and bring our vouchers. 'Tis charg'd on this noble author, that he uſes the ſingular number for the plural—— So do the beſt authors in the world.—— He has ἡ μὴ Συρακόσιον ἑαυτὸν δι' ὃ πολέμιον ἦν τῷ Ἀθηναίῳ[5], which is declar'd by the critic to be contrary to the uſage of pure *Attic* writers.

Demoſthenes and *Ariſtophanes* are eſteem'd good *Attic* writers by moſt critics; and they expreſs themſelves exactly in the ſame man-

[5] Vide Hen. Steph. Append. de Dial. Attic. p. 130, 131. idem repetitur ibid. p. 46.

ner. The former has Παίονα and Ἰλλυριὸν, for Παίονας and Ἰλλυριὲς, which in the ſame oration he uſes. *Ariſtophanes* has Λακεδαιμόνιον for Λακεδαιμονίους. Tranſition from one number to another, the uſe of collective nouns, and changing number and gender with regard to ſome word included in the ſenſe, and equivalent to the word put down, are things ſo common in all the ſacred and ſecular writers, that as there is no neceſſity to produce inſtances, ſo 'tis a little ſtrange that ſo great a man as the critic abovemention'd ſhou'd charge 'em on *Thucydides* as innovations and blemiſhes of language.

Συρακυσίων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, is one heavy charge againſt the noble writer; which, if it cannot proceed from ignorance in the accuſer, muſt ariſe from a worſe motive, envy and ſpite to the character of that glorious *hiſtorian*, *ſtatesman* and *general*. Another fault found by low cavillers is change of gender, which is made with relation to an equivalent word which is placed firſt in the period—— which *Thucydides* is guilty of——ſuch as this, ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις--- λεγόμενον μὲν καὶ πρότερον, which refers to νόσημα or κακὸν, of the ſame ſignification with the word νόσος,

νόσῳ, firſt put down. The vanity and preſumption of theſe charges may appear by the inſtances produced in my firſt volume[6], and deſerve no farther confutation.

The learned and diligent *Harry Stephens* has in his appendix to his *Greek* lexicon made a very long diſcourſe upon the *Attic* dialect, and minutely purſued numerous miſtakes and blunders in *Phrynichus*, *Magiſter*, *Suidas*, and all the tribe of grammarians, ſcholiaſts, critics, gueſſers, *&c.* 'Tis of ſome uſe, and muſt have coſt the writer ſome trouble, becauſe it will be ſome fatigue to the moſt plodding readers, and devoted admirers of this indefatigable collector.

But while this great man cautions the lovers of the *Greek* language againſt giving an unreſerv'd and raſh credit to the rules and determinations of thoſe forward writers, he, thro' human infirmity, makes ſeveral miſtakes, and, if follow'd, will lead his reader into numerous confuſions and wrong notions with reſpect to the purity and elegancies of that nobleſt of languages.

This excellent ſcholar denies that the plural number is uſed for the ſingular in proſe writers in pure *Attic:* ſo, as he obſerves,

[6] SS. Claſſ. pars 1. p. 113, 114. ed. 2da.

πεζοῶτα for πεζοῶπον, τόξα for τόξον, ἄρμαξα for ἅρμα, are not to be found in good authors [7]. But I wiſh he had not been ſo poſitive. *Xenophon* is an unexceptionable author of pure *Greek:* he uſes the plural and ſingular promiſcuouſly, τεῖχος and τείχη, are the ſame; θώρακα περὶ τοῖς στέρνοις, καὶ γέρρον ἐν τῇ ἀριστερᾷ, ἐν δὲ δεξιᾷ, μάχαιραν ἢ κοπίδα--- ὅτι τὰ στέρνα τοῦ ἀνδρὸς [8].

This uſage is common as well with the *Latin* as *Greek* proſe writers: *Epiſtola* and *Epiſtolis* in *Juſtin* expreſs the ſame thing, *Cæſar* has *Capite demiſſo Sequanos*—— and *Curtius*, *Capitibus demiſſis*—— *Tempus* and *Tempora* are promiſcuouſly uſed by the beſt authors, particularly by *Nepos*. So *Mos* and *Mores* in the ſame ſignification, relating to a man's virtue and moral character, notwithſtanding the vain criticiſm of ſome overſcrupulous ſcholars [9].

[7] Scimus Atticos adjectiva quidem nonnulla πληθυντικῶς in ſignificatione τοῦ ἑνικοῦ uſurpare (ut πρῶτα, ἀδύνατα) ſed quis unquam apud Atticum ſcriptorem in ſoluta oratione ita uſurpata invenit? imò hæc uſurpatio pluralis poetis Græcis peculiaris eſt; quam & Latini poetæ imitati ſunt. Hen. Steph. Append. de Dial. At. p. 150.

[8] Xen. Cyrop. p. 520, 521. Ibid. Cl. Hutchinſ. 1. p. 15. 7. p. 508.

[9] Nihil contra morem cuperent, nihil per metum vetabantur. Tacit. Ann. 3. p. 117. ed. Elz. 1634. Vir antiquiſſimi moris. Val. Pater. l. 2. c. 116.

This

This great man in another place gives us an inſtance of a neuter noun plural, which is anſwer'd by a verb plural, contrary to the general practice of the *Greek* authors, and the poſitive aſſertion of moſt of the *Greek* grammarians; which, I am perſuaded, cannot be thought authentic. 'Tis this in *Homer*;

Καὶ δὴ δῶρα σέσηπε νεῶν ἐν σταθμοῖσι λέλυνται.

Where λέλυνται is put for λέλυται, not only for the ſake of the poetry, but according to the genius of the language, to ſtrengthen and ennoble the ſound: and to prove this, the proſe writers often inſert the ν in theſe caſes; ſo we have proved from the ſacred and foreign claſſics; ἡ καρδία ἡμῶν πεπλάτυνται. His own author, which he quotes on another occaſion, expreſſes himſelf after the ſame manner. 'Tis *Euſtathius*, who on that line of *Homer*, ιλ. α.

Αὐ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,

has this grammatical remark, τὸ δὲ πρῶτα πεπλήθυνται κατὰ λαυθα.

I ſhall produce examples of nouns neuter plural regularly agreeing with verbs plural.

There

There are ſeveral inſtances in the divine evangeliſts and apoſtles, and enough in the old *Greek* claſſics, to juſtify that form of expreſſion. If St. *James* has δαιμόνια πίστευσι καὶ φρίσσουσι, we find in *Cteſias*, τὰ κρέα αὐλῶν πάνυ εἰσὶ πικρά· πολλά τε καὶ καλὰ διαπεφάτλονται, ἐὰν μὴ αὐλοῖς ἀργεῖται τῆς πεφάτλεσθαι δεομένων [1].

We have formerly made ſome obſervations on the criticiſms of the merry buffoon *Lucian*, and ſhew'd his want of thought, and indecent aſſurance, in charging the ſacred writers, and other authors, infinitely *his ſuperiors*, with ſoleciſms. We add here, that when he introduces one *Socrates* preſcribing rules for language, and reproving the pretended barbariſm of τῆς φίλων ὁ κορυφαιότατος, he contradicts himſelf, while he agrees with his friend the critic. *Plutarch* uſes the word, Περιπατητικῶν ὁ κορυφαιότατος Στράτων. And who will ſay that *Plutarch* did not write both good ſenſe and good *Greek?* And, I fanſy, even *Lucian* wou'd not ſo readily have given in to the weak cenſure of his

[1] Hom. Il. β. 135. SS. Claſſic. par. 1. Hom. Il. α. 459. Euſtath. in loc. S. James ii. 19. Cteſias de Indicis. Xen. Cyrop. 2. p. 137. ed. D. Hutchinſon. I thought proper to take notice of this ſmall matter, becauſe the moſt eminent grammarians, even the gentlemen of the Port Royal, make their rule general, and mention no exceptions: indeed they may ſeem to limit it by the word *ſouvent*, but give no example. Nouvelle Methode Grecque, p. 410.

cavil-

cavilling friend *Mopſo*, if he had read ἀθανατώτερος in the divine *Plato*, nor have ſhew'd equal want of judgment and memory by uſing in one of his moſt ſerious compoſitions, that very expreſſion, by him and his friend condemn'd and ridicul'd; Φημὶ τοίνυν τὴν ἄριστα ἰσοείαν συλλαφοῦσα δύο μὴ ταῦτα κρυφαίοτατα οἴκοθεν ἔχοντα ἥκειν, σύνεσίν τε πολιτικὴν καὶ δύναμιν ἑρμηνευτικήν [2].

Offence has been taken at καθ' εἷς by ſharp critics, which is not to be endur'd by gentlemen of politeneſs and diſcernment; it ought to be καθ' ἕνα; and this remark has a very malignant aſpect upon St. *Mark*, St. *John*, and St. *Paul*. Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς· εἷς καθ' εἷς ἐξήρχοντο. Οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ· ὁ δὲ καθ' εἷς ἀλλήλων μέλη—— ὁ δὲ, by the bye, is turn'd into τὸ δὲ, which I'm afraid wou'd make the place incurable; but it is found but in very few books, and is a various reading of no conſideration. If we reſolve καθ' εἷς, as the analogy of grammar and conſtruction allows, into καὶ ἕνα εἷς, all the difficulty vaniſhes. So we have κἄνα for καὶ ἕνα, and if εἷς follows, α muſt be cut off, and the *tenuis* τ, as

[2] Lucian in Pſeudoſoph. aut Soleciſta. Hen. Steph. de Att. Dial. p. 334. Plutarch. Colot. SS. Claſſ. p. 1. vol. 1. p. 178. ed. 2.

gram-

grammarians expreſs it, be chang'd into the *aſpirate* ϑ, and that will be unavoidably and regularly grammatical--καθ' ἑις. So the paſſages in the divine authors are all ſolv'd and clear'd—— *One, and then one*, or *another*—— *began to ſay to him*—— *One, and then one*, &c. *went out*—— that is, they all—— one after another, began to ſay to him, to go out. *We being many, are one body in Chriſt*—— firſt one of us, and then another; that is, all Chriſtians in general, are members one of another [3].

We have κᾶτα in *Ariſtophanes*, and κᾶϑ': Κᾶτα ψυγμίσῃ ϖᾶιέφυσαν περσικαὶ--- Κᾶϑ' ἔπος εὐδὺς εἶπεν [4]. Κᾶτα, μῶν, ἢ δ' ὅς, ἄττα, λῶσ, are by this trifling buffoon ridicul'd as barbarous; and *Lexiphanes* is directed to vomit 'em up. But they wou'd have ſat eaſy upon a ſounder and better ſtomach. And, as we hinted in the former part, we muſt here repeat, that 'tis intolerable inſolence in *ſuch a one* as *Lucian* to correct either the philoſophy or language of the *great Plato*, who uſes theſe words in almoſt every page; and will be read and admir'd thro' all ages, for the

[3] S. Mark xiv. 19. S. John viii. 9. S. Paul to Rom. xii. 5.

[4] Ariſtoph. Nubes, v. 151. 1368.

noble-

nobleneſs of his ſenſe, the ſublimity of his doctrines, and the purity and inimitable graces of his ſtyle [5].

I have almoſt tir'd myſelf, and, I am afraid, my reader, with collecting the blunders of a ſet of mortals, who ſet up for our inſtructors and guides in our ſtudies of the nobleſt language, that we believe mortals ever ſpoke or writ in. The uſe of ſuch collections ſparingly and prudently made, is obvious to every judicious ſcholar.

I conclude this ſection with an obſervation upon the bigotry and boldneſs of a learned and eager adverſary of the doctrine and language of the goſpel. *Porphyry*, as a learned and judicious writer quotes him, will needs derive θυσία, *a bloody ſacrifice*, from θυμιάω, *to offer frankincenſe, and other ſweet odours*, not θύω, which is apply'd for the moſt part to *bloody ſacrifices*, and metaphorically in a very few places of good authors to *unbloody*. This preſumptuous aſſertion, purely advanced to ſerve his hypotheſis againſt ſacrificing any living creature to God, and expreſſing his malice againſt the *Jewiſh* and *Chriſtian* inſtitution, is an inſufferable violation

[5] Vid. Hen. Steph. Append. de Dialect. Attic. p. 234.

of

of all the analogy of grammar; wou'd turn the beſt languages of the world into mere jargon and cant; and is a moſt impudent inſult upon the common ſenſe and underſtanding of every reader. Θυμίαμα and Θυμίασις come naturally and regularly from Θυμιάω; but from Θύω, Θυσία. Θύμα is uſed, as the other, for *a bloody ſacrifice*, tho' much more rarely. *Euripides* uſes it, ſpeaking of the murder of *Polyxena*, and the executioner and appointed manager of thoſe bloody rites:

— θύμαθ' ὅπως τάχιστα
Ἱερεύς τ' ἐπέστω τῇδε, παῖς Ἀχιλλέως.

The worthy gentleman abovementioned juſtly remarks, that this bold pagan in vain, and to his own ſhame, puts up this monſtrous piece of criticiſm, to evade the divine inſtitution and uſe of bloody ſacrifices in the religion and worſhip of antient times [6].

[6] Mr. Shuckford's Connection of ſacred and profane hiſtory, 1. p. 82. Eurip. Hecuba, v. 222.

CHAP.

CHAP. II.

Being a further Diſcourſe on Articles, Peculiarities *in ſignifications of words and phraſes*; Particles, *and their various uſes*: Dialects *in the New Teſtament parallel'd with the nobleſt foreign authors, and prov'd equally* beautiful *and* ſignificant, *and ſometimes* ſuperior.

§. 1. THE article in this noble language very often ſerves only to give an agreeable harmony and lively turn to a period; ſometimes it ſerves to diſtinguiſh, to mark out ſomething particular, to give an emphaſis and heightning to the diſcourſe.

The former part of that divine paſſage in the author to the *Hebrews*, contain'd in what is call'd the firſt verſe[1], has been already conſider'd, and, I think, juſtly preferr'd

[1] Heb. viii. 1, 2.

before

before any paſſage in the claſſics, even upon the conſideration of the beauty and ſeaſonableneſs of the article. Lay what is call'd the ſecond verſe to it, and you make it a full period, containing a moſt ſublime ſentiment, deliver'd in the moſt proper words, and lively manner; Τοιῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς· τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. Take this in one view, and I believe any ſcholar of ear and judgment will allow its true grandeur, and ſuperiority to any thing to be found in foreign authors. There ſeems to me to be the ſame beauty in the article put before the chief words of this lofty deſcription of our Saviour's majeſty and auguſt offices, as there is in omitting it before ἄνθρωπος; God *is the ſole author and diſpoſer of this heavenly inſtitution; the only diſpenſer of theſe celeſtial privileges, procured for the world by the paſſions,* &c. *aſcenſion, and interceſſion of the Son of his love and boſom. Man had no contrivance, no power, or thought: He has no concern in this great and ſalutary myſtery, but to be humble and thankful; to adore* that *incomprehenſible miracle of our Redemption,*

Redemption, and enjoy the full effects and benefits of it.

§. 2. PECULIARITIES, or ways of expreſſion not found in any other authors in the ſame language, have been with great aggravation charg'd as an unpardonable fault in the divine writers; but the ſame, and greater liberties have been taken by the nobleſt *Greek* and *Roman* authors, without any complaints but from the quarter of ignorance and conceit. That conſtruction, Ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου [2], has given offence to weak and over-nice critics. In the firſt place, πορεύομαι may be underſtood; and then it will be, *All the world, which went after the beaſt, wonder'd at the cure.* But put it in the vulgar conſtruction, *All the world wonder'd after*, for *wonder'd at the beaſt:* we can add to the few inſtances mention'd before, a great many peculiarities in the firſt-rate *Grecians*, more bold and ſurprizing.

Plato has οἱ ζῶντες καὶ τὰ ζῶντα [3], *living perſons* and *living things*, for *the univerſe, all the ranks of being.* That uſe of ἄλλος [4] in

[2] Apoc. xiii. 3.
[3] Phædo, 71. ante E.
[4] L. 1. p. 67. l. 6.

Herodotus is exceſſively bold, and, I think, unexampled; Θύουσι μὲν γὰρ ἄλλα πρόβατα ἅμα ἀυτῷ, *When a man is grown very old, among the barbarous* Maſſagetæ, *the neareſt relations meet together, and kill him, and with him* (other) *ſome ſheep, on which they have a rich and delicious feaſt.* Τηλοῦ γὰρ οἰκέω τῆς ἀγορῆς, for *I live at a great diſtance in the country*, is, as the ſcholiaſt ſeems juſtly to obſerve, for οἰκέω ἐν τοῖς ἀγροῖς, and is a way of conſtruction very rarely to be found.

In that paſſage to the *Epheſians* v. 31. ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, this prepoſition has a peculiar ſignification; for διὰ, χάριν, or ἕνεκα, *For this cauſe*, on the account of the divine inſtitution of marriage, and its myſtical repreſentation of the moſt ſacred union of Chriſt and his church, *ſhall a man leave his father and mother, and cleave to his wife:* which is, in the *Greek* interpreters of the Old Teſtament, ἕνεκεν τούτου, and the ſame in St. *Matthew* and St. *Mark*[s].

In *Euripides* ἕνεκα is uſed in a ſenſe very different from that uſual in this author or others, that is, for πλὴν, *excepting*. Νεκρὸς

[s] Gen. ii. 24. S. Mat. xix. 5. S. Mark x. 7.

γὰρ οὐκ ἕνεκα σμικρᾶς πνοῆς: On which the ſcholiaſt makes ſuch an obſervation, and gives it ſuch a turn, as, in my opinion, perverts the ſenſe, and makes the paſſage ridiculous. Let the reader take his words, and judge; Νεκρὸς γὰρ ὢν οὐκ ἔχειν μικρᾶς ἀναπνοῆς τυπήν, ἐγγὺς δὴ νεκρῶν, διὸ σμικρὰν ἔχει πνοήν [6].

Ἐν in all its ſignifications and uſages in the inſpir'd writers, may be parallell'd in the true claſſics of old *Greece*; but ſeems to me to be taken in a ſignification very peculiar, in the above-nam'd elegant author; Χρόνῳ σὸν ὄμμα μυρίαις ἐν ἡμέραις προσεῖδον; *Serò tuum vultum poſt innumeros dies aſpexi* [7].

Ἄνδρες πολλῶν παχέων, for πλέσιοι, *rich men*, is found in *Herodotus*, and, I think, ſcarce in any other authentic writer. The *Septuagint* have πίονες τῆς γῆς, exactly agreeable, and a literal tranſlation of the *Hebrew* [8]. Θανατόω has in the great *Plato* a ſignification ſcarce to be found in any of the other old claſſics, of *deſiring*, *meditating on*, and *preparing for death*, by denying to a man's ſelf the irregular gratifications of his bodily ap-

[6] Eurip. Oreſt. v. 84.
[7] Eurip. Phœniſſæ, v. 315.
[8] Herod. 5. 296. 13. Pſal. xxii. 29.

petites, and raiſing and refining his ſpirit by virtue to the contemplation of divine things, and the enjoyment and true reliſh of ſpiritual and celeſtial pleaſures [9]. Παραμυθία in this ſame author ſtands for an *argument* or *proof*; Ἀλλὰ τοῦτο δὴ ἴσως ἐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως [1]; which more commonly in this author, and, I think, univerſally in other noble writers, ſignifies either *exhortation* or *conſolation*.

Τὲ for ἀλλὰ, *ſed*, is very extraordinary, but found in *Herodotus*; Ὁ δὲ Κώης οἷα τε ὢν τύραννος, δημότης τε ὤν, Coes *being not a prince, but a private man*.

Ἀνοιγέομαι, *to declare, to repeat*, is, I believe, ſcarce to be found but in the ſame noble writer, ſpeaking of ſome of the *Thracian* cuſtoms; where he tells you, that *the* Trauſi *rejoice when any of their friends die, becauſe they are releaſed from all the miſeries of mortality, and are in a ſtate of happineſs: But when an infant is born, his relations ſit about him, deplore his miſerable condition, and at large repeat and go over the numerous troubles and ſufferings that attend human life.*

[9] Plato Phædo, p. 64.

[1] Id. ibid. p. 70. l. 2. poſt B.

Ἀνοιγέο-

Ἀνοιγόμενοι τὰ ἀνθρωπίνια πάντα [2], *Opening all the troubles and miſeries incident to mankind.* In our language there are a great number of *Greek* phraſes, perhaps as many as in any *European* tongue, by which 'tis enrich'd and ennobled.

Ἐπεὶ elegantly includes an ellipſis, which may be ſupply'd by the former part of the diſcourſe both in the politeſt of the common authors, and the writers of the Goſpel; Μὴ ἄδικος ὁ Θεός; μὴ γένοιτο. Ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; after this particle εἰ γὰρ ἦν, or an equivalent expreſſion, muſt be underſtood. In *Ariſtotle* we have ἐπεὶ in the ſame manner; Ἐπεὶ ἐδὲν ἂν ἦν ὄφελος ἀρετῆς; *We ſtudy virtue, that we may be good; if it was not ſo, what wou'd be the value of it* [3]?

Τοῦτο μὲν and τοῦτο δὲ anſwer one another in diſtribution; Τοῦτο μὲν ὀνείδεσι καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες. So the firſt hiſtorian, and one of the beſt and ſweeteſt writers of *Greece*; Τοῦτο μὲν δύο ἡμέων ἔπαυσε, τοῦτο δὲ — τὸν πεμπτοβόην τὸν ἐμὸν κτείνει [4].

[2] Herod. Gr. 5. p. 289. l. ult. Ἀθανατίζω in the ſame place ſeems to bear a ſtrange and unuſual ſignification; Τετρῶν τὰ μὲν Γέται οἱ ἀθανατίζοντες. Ibid. p. 288. l. 17.

[3] Rom. iii. 5, 6. Ariſtot. Eth. Nicom. p. 57. Eurip. Hecuba, v. 1275.

[4] Heb. x. 33. Herod. Gr. 3. p. 208, 209.

Ἀλλὰ put after εἰ ſignifies *yet, notwithſtanding*; Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί; *For tho' I be abſent in the body, yet I am preſent with you in the ſpirit.* The learned Mr. *Hutchinſon* has furniſh'd us with the ſame uſe of theſe particles in this poſition, out of the pure and elegant *Xenophon*; Εἰ δ' τοῦτο ψεύδεται, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων πᾶσῃ πορείᾳ ἄυτη ταχίστη, τοῦτο ἔυδηλον [5]. We have in the former volume ſhew'd that ἔν is often ſuperfluous as to the ſenſe in the common and ſacred claſſics, but produced no parallel places out of the former, which are innumerable; Οἱ γὰρ ἔν Σάμιοι — τότε λυσάμενοι — ἀποπέμπουσι [6].

Ὅπως, μὴ πως, ἵνα, have the indicative mood of a verb join'd to 'em, when their ſignification ſeems entirely to require the potential; μή πως ἐδὲ σῶ φείσεται is the reading in a great number of the beſt editions and manuſcripts of the New Teſtament, and is pure *Greek*, and more elegant than φείσηται, *Rom.* xi. 21. Ὅπως μὴ σαυτὴν οἰκλιεῖς πόλε, is in *Æſchylus.*

[5] Col. ii. 5. parall. 2 Cor. xiii. 4. Xenoph. Cyrop. 8. p. 643. n. 3.

[6] Herod. Gr. 9. p. 546. l. 5. Plat. Phædo, 90. lin. penult. S. Luc. xx. 25.

So

So *Ariſtophanes* uſes it [7]. We have it uſed in the ſame conſtruction in the great *Plato*. Πᾶν μηχανώμεθα ὅπως ὅτι μὴ δώσουσι δίκην. Ἵνα, is ſo uſed in the *Revelation* of St. *John*; Ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς: and then the conſtruction is varied; Καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. Tho' this paſſage may admit a different reſolution; ὅπως ἀσφαλὴς ἔξει is in *Thucydides*. To the ſame ſenſe Μή τις ὑμᾶς ἔσται συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, is in the excellent writer St. *Paul* [8].

The variety of *dialects*, uſed with moderation, as in the evangeliſts and apoſtles, gives the ſacred book an agreeable and pleaſant turn and grace to thoſe who read and compare it and the foreign claſſics *now*; and ſerv'd much to the inſtruction and gratification of the different inhabitants of *Greece*, and of all the world who underſtood that language, when the invaluable writings firſt came to their hands. I add an obſervation or two on this head, and paſs on. In St. *Mark* the augment is taken away from the

[7] Æſchyl. Prometh. 68. Ariſtoph. Nubes, 885. ὅπως—ἀνεπλέγειν δυνήσεται.

[8] Plat. Ep. 3. p. 318. Revel. xxii. 14. Thucyd. 4. p. 274. Demoſth. de Corona, ed. Ox. p. 171. lin. antepen. Col. ii. 8.

verb; φόνον πεποιήκεισαν for ἐπεποιήκεισαν; which is frequent in the *Ionic* and *poetical* dialect. But we find it in the beſt authors that write in the common and *Athenian* dialect. *Plato* has μηχανώμλω for ἐμηχανώμλω. So *Demoſthenes*, οἶκοι καθῆτο for ἐκάθητο[9].

Ἥδα is for ἦς, ſome ſay according to the *Eolic* dialect, very often uſed by the choice *Attic* writers; Ἦπυ γὰ σὺ συκοφάνλεια ἐν ταῖς γυναιξὶν ἥδα: So in St. *Matthew*, Καὶ σὺ ἦδα μετὰ Ἰησοῦ. The ſame addition is made to other verbs; ὡς ἐν μύθῳ διηεἰδα, for διῆεις; *quaſi per fabulam percurrebas, exponebas*[1].

Καὶ ταῦτα is an elegant *Atticiſm*, that adds emphaſis to the diſcourſe; Ὑμεῖς ἀδικεῖτε καὶ ἀποςερεῖτε, καὶ ταῦτα ἀδελφούς, *You injure and defraud, and that even your brethren both in natural and ſpiritual relation: which is an aggravation of your crime.* Ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμλύυ, καθὼς τὰ ἄςρα τῷ ἐραν῀ τῷ πλήθει, καὶ ὡσεὶ ἄμμῳ ἡ παρὰ τὸ χεῖλῳ τ῀ θαλάσσης ἡ ἀναρίθμητῳ[2]: *From one perſon, and he likewiſe worn out and weaken'd with old age, ſprung ſuch an innumerable progeny, which*

[9] S. Marc. xv. 7. Plato, ep. 3. p. 318. Demoſth. de Corona.

[1] Ariſtoph. Plut. ver. 970. S. Matt. xxvi. 69.

[2] 1 Cor. vi. 8. Heb. xi. 12.

increaſes

increaſes the wonder, and obliges us to aſcribe that great work to almighty power. This noble paſſage abounds with beauties; the ſentiment is grand, the illuſtrations and ſimiles very pertinent and graceful, and the articles ſweet and harmonious. Αισχεον ὑμᾶς βάρβαρον ἄνθρωπον ϗ ταῦτα γυναῖκα φοβεῖσθαι, *And which is moſt contemptible, and proper to excite indignation.* So *Demoſthenes*. *Ariſtophanes* ſupplies us with examples of this uſage of this *Attic* phraſe; Μὲ περσβιάζεσθαι, ϗ ταῦτ' ἀποκεινομένου τὸ σῶμά πανν, ἐδὲ γρύ [3]. I ask leave to obſerve by the bye, that a learned gentleman, who has deſerv'd well of the ſacred volumes, has told us, that χεῖλος, by a *Hebrew* metonymy, is put for *ſpeech*, as 1 *Cor.* xiv. 21. and, by a *Hebrew* metaphor, for the *ſea-ſhore*, as in this admirable place before us: But that it is no mere *Hebraiſm*, the learned Mr. *Albertus* has ſhew'd out of an unexceptionable author; Παρὰ τὸ χείλεα τῆ πόλεως [4].

Ἔνι for ἔστι or ἔνεστι is often uſed by the poets; but is not peculiar to them: The beſt proſe authors uſe it ſo; Ἀλλ' ἴσως ἔνι τὶς

[3] Ariſtoph. Plut. v. 16, 17. 272.

[4] Paſor Gr. Gram. N. T. de Dial. p. 694. Mr. Albert in Heb. xi. 12. p. 433.

καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα φοβεῖται [5]. So in our divine authors we find the ſame uſage; Ὅπου ἔκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. The repeating this noble paſſage puts me in mind of an objection raiſed againſt βάρβαρος, Σκύθης, they being two words that ſignify much the ſame; whereas there is a perpetual and beautiful oppoſition between the other thro' the whole period. But we cannot loſe Σκύθης out of the ſacred text. 'Tis a gradation, and heightening of the ſenſe; *Not only common Barbarians, but* Scythians, *the moſt ſavage and barbarous of all thoſe uncultivated* clans *and* herds *of mortals.* The great *Tully* confirms this diſtinction; *O noſter miſericors, quid facis? Quod nullâ in Barbariâ quiſquam tyrannus. Quis hoc facit ullâ in* Scythiâ *tyrannus, ut eos, quos luctu afficeret, lugere non ſineret?* *Herodotus* confirms this character of the exceſſive brutality, and bloody fierceneſs of the *Scythians* above other Barbarians [6]. *Barbariæ nomen datum à* Græcis *omnibus qui linguæ* Græcæ *non erant. Creſcit oratio, nam inter Barbaros barbariſſimi erant*

[5] Plat. Timeus, p. 77. poſt E. Col. iii. 11.
[6] Tull. Or. in Luc. Piſon. Herod. 2.

Scythæ

Scythæ *ſemiferi homines, itaque hoc nomine tanquam probroſo in* Demoſthenem *utitur* Æſchines. Seneca *in* Troadibus;

Quis Colchus *hoc, quis ſedis incertæ* Scytha *commiſit* [7]?

I now paſs on to juſtify by parallel uſage of the beſt authors of old *Greece* ſeveral phraſes and forms of expreſſion, whoſe propriety and claſſicalneſs have been deny'd or doubted.

That form of expreſſion βάπτισμα βαπτίζεσθαι, and numerous others of the ſame nature, has been much ſcrupled by, and very offenſive to, ſome writers of great fame: but with what reaſon, will ſoon appear; Λίπα μετὰ τῦ γυμνάζεσθαι ἠλείψαντο, *Certaturi ſe oleo unxerunt.* Καλεῖσθαι τῦτ' ὄνομ' ἀθάναλον, *Vocari hoc nomine immortali.* Τέρπε κενὴν ὄνησιν· πεπληγότες καιρίοις σφαγάς, *Lethalibus vulneribus vulneratos* [8].

Καταβολὴ κόσμυ, in the ſacred writers, ſeem'd to ſome gentlemen converſant in theſe ſtudies, unexampled in the old *Gre-*

[7] Ver. 104. Vide Critic. in Poli Synop.

[8] S. Matt. xx. 22, 23. Thucyd. 1. p. 4. l. 13, 14. Pindar. ολ. 6. v. 93, 95. Eurip. Oreſt. 1048. Phœniſſ. 1453.

cians:

cians: Indeed 'tis very rare; but 'tis found in the lofty *Pindar*; Καλαβολὰν ἱερᾶν ἀγώνων [9].

Our learned countryman *Gataker* wou'd not allow that φῶς is put for πῦρ in any good claſſic author, which is ſo put in St. *Mark*; Καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. The relation of light and fire is ſo near, that it cou'd not be ſhocking to put one for another; and *Xenophon* uſes it in the ſame ſenſe; Ἐπεισπίπτουσιν αὐλοῖς πίνουσι πρὸς φῶς πολύ, *They ruſh upon them drinking by a large fire* [1].

Τέλος in St. *Peter* ſignifies *the end* and *conſummation* of the good Chriſtian's hopes, the *fruits* of his labours, and the full *reward* of all his ſufferings and undaunted bravery in the Chriſtian warfare, in that admirable paſſage, Ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν. *Pindar* uſes this word in exactly the ſame ſenſe, but upon an occaſion infinitely leſs and lower; Δόρυκλος ὃ τέλος πυγμᾶς φέρε, Τίρυνθα ναίων πύλιν [2].

[9] St. Mat. xiii. 35. 1 St. Pet. i. 20. Pindar Nem. Ode 2. v. 5.

[1] Gatak. de N. T. ſtylo. Xenophon has, in the place juſt quoted, φλόγα for πῦρ, which he will have to be a Hebraiſm, p. 1241. Xen. Cyrop. 7. p. 528. Vide Not. doctiſſimi Hutchinſoni.

[2] 1 St. Pet. i. 8, 9. Pind. ολ. ί. v. 81, 82.

Πλαγὰ

Πληγὴ primarily ſignifies a *wound* or *ſtroke* on ſome part of the body; and in the ſacred claſſics is by an eaſy metaphor transferr'd to the ſignification of any *puniſhment*, either of nations or private perſons, inflicted by the hand of Providence, by wars, peſtilences, ſeditions, earthquakes, overthrows in battle; which is frequent in ſacred writers, and not very uncommon in the other claſſics.

Παταξαι τὴν γῆν πάσῃ πληγῇ, *Rev.* xi. 6. is taken in this ſenſe by St. *John*, and in a great many other places in that lofty book of the *Apocalypſe*. *Herodotus* has τρώματα, an equivalent word, in the ſignification of loſing great battles, and ſuſtaining all the direful conſequences of a total overthrow. *Æſchines* has the very word πληγὴ: Ἀθύμους ἢ τοὺς Ἕλληνας λαβεῖν τηλικαύτης πληγῆς γεγενημένης. So in *Herodotus* of the *Perſians* conquer'd and put to flight, and ſtruggling with various diſtreſſes, 'tis ſaid; Ἅτε μεγάλως πληγέντες ἐς πρόσθεν ἀνωτέρω τὰ πρὸς ἑσπέρης [3].

Ἐφάνη for ἦλθε is very rare in ſacred authors; and I thought once, that it was not to be found in the old *Greeks* in that ſenſe: but the paſſage following is fully ſatisfactory;

[3] Revel. xiii. 12, 14. xxii. 18. Herod. 1. p. 7. 8. p. 501. ad fin. Æſchin. adv. Cteſ. Ox. p. 88. l. 10.

Πόθεν

Πόθεν, ὦ Σώκρατες, φαίνῃ; *Unde venis, O Socrates?* St. *Luke* has Ἠλίας ἐφάνη, *i. e.* ἦλθε[4].

Ὑπὲρ δύναμιν in the great St. *Paul*, ſignifying that he had *labour'd* and *ſuffer'd* for the intereſt of the Goſpel in a prodigious manner, and to the utmoſt *ſtretch of human power and patience*, is a beautiful and very eaſy and natural hyperbole; which has in the *firſt volume* been parallell'd out of the nervous and grand orator of *Athens*. On the account of ſome cavils and froward objections that ſtill are made againſt that ſtrong and emphatical way of expreſſion, give me leave to add the following parallel places out of ſome of the fineſt writers the world can produce. *Ultra quam vellent aut poſſent. Cætera quæ ad te pertinebunt, cum etiam plus contenderimus quam poſſumus, minus tamen faciemus quam debemus. Proni ſtudii certius indicium eſt ſupra vires niti, quam viribus ex facili uti: alter enim quod poteſt præſtat; alter etiam plus quam poteſt*[5].

[4] Plat. Protag. p. 308. S. Luc. ix. 8.

[5] 1 Cor. viii. 3. 2 Cor. i. viii. which is a grand and eloquent paſſage; Καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν. Liv. lib. 33. p. 171. Hearne Tull. ep. 1. 8. p. 16. ed. Græv. Val. Max. 4. 8. p. 197. ed. Rob. Steph.

An

An over-wiſe grammarian and critic pronounces, according to the uſual confidence of conceited men of letters, that μίσγομαι is never apply'd to a woman having nuptial converſation with a man, but to the man converſing with the woman. But the obſervation is vain and groundleſs; Νύμφην μισγομένην ὡς ἕκαστος οἱ μνηστῆρες — αὐτὰρ βέλονται ἀνδράσι μίσγεσθαι [6]. Our learned *Gataker*, according to his uſual aſſurance, pronounces magiſterially, that παῖς is never uſed for the *offspring* of *brute creatures*, unleſs ſometimes in the poets. How juſt this remark is, appears from *Plato*, in his incomparable apology of *Socrates*; Ὥσπερ ἂν εἴ τις ἵππων μὴ παῖδας ἤρετο [7].

Next we proceed to produce ſome very ſignificant proverbs, beautiful morals, and emphatical ſtrong expreſſions, which are found both in the beſt foreign claſſics, and the inſpir'd ones; but generally with much more advantage in the *latter*, both with reſpect to the choiceneſs of the words, the importance of the matter, and the propriety of the application.

[6] Herod. Gr. 4. p. 277. l. 19, 20. 5. p. 288: Hen. Steph. de Dialect. 234.

[7] Gataker de ſtylo N. T. p. 167, 168. Soc. Apol. p. 27. ad E.

An

An extravagant young man in *Theocritus* applies a famous proverbial expreſſion to a low and lewd occaſion, when he tells a looſe woman, who was ready to gratify him in his criminal paſſion, that ſhe had *pluck'd him out of the fire*;

Τύ με δεύτερα ἐκ πυρὸς εἵλω[s].

St. *Jude* uſes the ſame vigorous form, but upon the moſt noble and valuable occaſion that can happen. He exhorts the miniſters and ſervants of Chriſt to apply their utmoſt zeal and induſtry to reclaim a wandring deluded brother from the error of his heretical ways, and thoſe vile principles and practices ſuggeſted to him by the unclean apoſtate ſpirits of darkneſs; and directly tending to debauch both ſoul and body, and to plunge him in the abyſs of irrecoverable damnation: Ὃυς ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα, *v.* 23. *Amos* and *Zecharias*, the famous prophets in the Old Teſtament, have the ſame proverbial ſtrong expreſſion, well render'd by the *Greek* interpreters; Ὡς δαλὸς ἐξεσωσμένος ἐκ πυρὸς ἐπιστρέψατε, *Amos* iv. 11. *Zech.* iii. 2.

[s] Theoc. Idyl. ii. 131.

The

The old claſſics uſed the proverbial ſaying, *innumerable as the ſand of the ſea-ſhore*, when they intended to expreſs immenſe multitudes, or grand obligations laid upon mankind, or themſelves in particular, by ſome publick-ſpirited and magnificent benefactor. The ſublime *Pindar* is very happy (as in other caſes) in accommodating this ſaying to his purpoſe, with great grace and ſingular advantage:

Ψάμμος ἀριθμὸν περιπέφυγε,
Ἐκεῖνος ὅσα χάρματ' ἄλ-
λοις ἔθηκεν, τίς ἂν φρασαι δύναιτο;
Δηρίομαι πολέσιν
Περὶ πλήθει καλῶν· ὡς μὰν σαφὲς
Οὐκ ἂν εἰδείην λέγειν
Ποντίαν ψάφων ἀριθμόν[9].

We find this proverbial way of expreſſion uſed by St. *Paul* with exact propriety and agreement to his ſubject, in a period where there is an aſſemblage of various beauties, and a very agreeable cadence and harmony in the ſtructure; Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θα-

[9] Ol. ii. 179, &c. Ol. xiii. 63, &c.

λάσσης ἡ ἀναρίθμητος [1]. Here an intelligent reader will, beſides the beautiful and appoſite proverbial expreſſions ἄστρα τοῦ οὐρανοῦ πλήθει, and ἄμμος ἡ ἀναρίθμητος, obſerve the fine metaphor χεῖλος θαλάσσης, formerly accounted for, and the repetition of the article, which contributes very much to the ſweetneſs and muſical ſound of the period. St. *Chryſoſtom* puts οἱ πάντες after ἐχλυνήθησαν, but we do not find it in any other book.

'Tis plain, St. *Paul* was admirably vers'd in all the learning of the age he liv'd in, quotes ſeveral *Greek* authors, and had, very probably, read all the beſt: and that in his writings he has frequent alluſions to the cuſtoms of the *Jews*, *Greeks*, and *Romans*; and the beauties of ſeveral of his elegant and ſtrong paſſages cannot be diſcern'd without a competent acquaintance with that learning: And why may it not be probable, that the learned apoſtle in that fine paſſage in the epiſtle to the *Galatians*, had an eye to that remarkable parallel paſſage expreſſing a cuſtom peculiar to a temple of the antient *Hercules* in *Egypt*? Any man's ſervant who fled to this ſanctuary, and had the ſacred brands or marks of that deity im-

[1] Hebr. xi. 12.

preſs'd

preſs'd upon him, was ſuppos'd to be under his immediate care and protection; and by that, to be privileg'd from all violence, and harſh treatment. So St. *Paul*, the great *confeſſor*, *champion*, and at laſt *martyr* of Jeſus Chriſt; *Let no man, who profeſſes veneration and faith in our common Saviour, give me his* fellow-ſervant *any diſturbance or vexation in the courſe of my miniſtry, and diſcharge of my duty; ſince I bear in my body his ſacred marks. The bruiſes and impreſſions of violence and cruelty, which I have received in his glorious ſervice, will be upon me till I go down to the grave: therefore I eſteem myſelf as ſacred, and devoted to my divine Maſter; and may as juſtly claim the civility and charity of all the worſhippers and lovers of the Lord Jeſus in ſincerity, as I firmly hope and depend on the gracious acceptance and protection of our great Lord himſelf.* It may not be improper to lay both the paſſages before the judicious reader, that he may be entertain'd by the exact paralleliſm which he will ſee betwixt them, and be better enabled to determin upon the probability of the conjecture.

Τῦ λοιπῦ, κόπυς μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τῦ Κυρίυ Ἰησῦ ἐν τῷ σώματί μυ βαστάζω [2].

Ἦν ὃ ὅτι τῦ Ἡϊόνος, ὃν νῦν ὀνομάζυσι Ἡρακλέους ἱερόν· ἐς τὸ ἦν καταφυγὼν οἰκέτης ὅτεῳ ἀνθρώπων ὑποβάληται στίγματα ἱερὰ, ἑωυτὸν διδοὺς τῷ Θεῷ, ἐκ ἐξεστι τότε ἅψασθαι [3].

The *Ethiopic* verſion turns στίγματα by *dolorem*, *the pains of Chriſt*, the marks of thoſe ſtripes and wounds received for the ſake of the Goſpel. This great champion does not ſay, *I have*, but *I bear* or *carry about me the marks of the wounds I received in this glorious warfare.* Ὥσπερ ὅτι τροπαίοις μέγα φρονῶν, ἢ σημείοις βασιλικοῖς. Οὕτως ὅτι τοῖς τραύμασι ἐναβαρύνεται, καθάπερ οἱ σημειοφόροι τῶν στρατιωτῶν, ὕτω καὶ ὅτος ἀγαλλιάζεται τραύματα ὠφελίμων.

Our ſacred authors very emphatically give the name of *dead men* to vile and lewd offenders, by reaſon of their inactivity and uſeleſneſs in any ſtation of life; their nauſeous and offenſive converſation, thoughts, and language; Νεκροὺς τοῖς παραπτώμασι, καὶ ταῖς ἁμαρτίαις [4]. *Ariſtophanes* has the ſame

[2] Galat. vi. 17.

[3] Herod. Gron. 2. p. 129. S. Chryſoſt. in loc.

[4] Epheſ. ii. 1.

form

form and ſtrong way of expreſſion, of a corrupt and arbitrary ſtateſman; Νυνὶ δ' ὁ δημαγωγεῖ ἐν τοῖς ἄνω νεκροῖσι, where by τοῖς ἄνω νεκροῖσι is underſtood the wicked citizens of *Athens*, who were ſeduced by the plauſible harangues, by the bribes and penſions of an impudent *demagogue* and falſe-nam'd *patriot*, to ſell their country at a *poor rate*; that from the ruins of *that* the *conſummate villain* might raiſe himſelf to *unbecoming grandeur*, and *enormous fortunes*[s].

On this place the learned Mr. *Albert* has a curious obſervation in defence of the ſtyle and language of St. *Paul* and the other writers of the ſacred canon; which is very applicable not only to this paſſage, and that immediately preceding, but in general gives the reaſon why capable ſcholars ſhou'd ſtudy this ſubject; encourages 'em to ſlight the cavils and objections of thoſe who undervalue ſuch labours; and exhorts 'em to proceed in ſuch a pious, uſeful, and pleaſant employment; *Ita quæ ad ſuperſtitionem adhibita ſunt ab ethnicis, ea verba ſacri ſcriptores ſuo jure ſæpe transferunt ad uſum ſacrum; unde ſummi viri talia notare non de-*

[s] Ariſtoph. Ranæ, ver. 418.

dignati ſunt; ut liqueat ſermonem apoſtolorum non inficetum adeò, aut novum fuiſſe, ſed eleganter prolatum, & à Græcis *facilè intellectum.*

St. *Peter*'s conſtruction and grammar will not be accuſed of ſoleciſm by perſons of judgment converſant in theſe matters, tho' it be as bold and free as any thing of this nature in the ſacred books; Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ [6]; becauſe more harſh and difficult forms of expreſſion in the conſtruction of collective nouns are not unuſual in the ſublimeſt and pureſt authors of *Greece.*

Take that in *Herodotus*; Μαχοίμην ἂν πάντων ἥδιστα ἐνὶ τοιέων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστος φησὶ τριῶν ἀξιος εἶναι [7].

Virgil's repreſentation of *Sinon*, his poſture, his behaviour, his feign'd aſtoniſhment, wiſtful looks, and ſemblance of a deep ſorrow, is a noble piece of imagery, drawn in the livelieſt colours; which preſents the artful hypocrite to the fancy and eye of the reader in full proportion; and

[6] 1 S. Pet. iv. 10.

[7] Herod. Gr. 7. p. 413. Vide etiam Eurip. Oreſtes, v. 1716. Herod. 4. 277.

at

at firſt almoſt deludes him, as *there* it did King *Priam* and the *Trojans*, into a compaſſion for his caſe, and belief of his ſincerity:

Namque ut conſpectu in medio turbatus, inermis
Conſtitit, atque oculis Phrygia agmina circumſpexit:
Heu! quæ nunc tellus, inquit, quæ me æquora poſſunt
Accipere, aut quid jam miſero mihi denique reſtat[8]*?*

In the miraculous cure of the man afflicted with a wither'd hand, how is the contexture of the diſcourſe, and the ſound of the words ſuited to, and expreſſive of, the nature of the thing! How many various and ſurpriſing circumſtances, full of inſtruction and pleaſure, entertain a well qualified reader in that glorious relation! Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου, καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη[9]. How *awful* and *amiable* at once does the great *Lover* and *Saviour* of mankind appear, when he attentively ſurveys all the aſſembly,

[8] Virgil Ænæid ii. 67, &c. Vide etiam 77, 78, &c.
[9] S. Marc. iii. 5.

and looks ſeverely all round him, with a *juſt anger* at their obſtinacy and malice, mix'd with a *tender compaſſion* for the unhappineſs of their *temper*, and danger of their *condition!*

The reader is near in the ſame eager expectation that then poſſeſs'd the company, and the poor man who ſtood out a miſerable ſpectacle in the midſt, when his divine benefactor with mild majeſty gives the word, *Stretch out thine hand.* That *command* enabled him to *obey*; new vigour was immediately reſtor'd to the whole conſtitution; freſh ſpirits chearfully flow'd into the veſſels; and every nerve was wound up; every part and humour that compoſes the animal frame was ſo rectify'd and ſweeten'd, that the man taſted all the pleaſures of a *ſound body*, and *joyful heart: He ſtretched out his hand*, and it was *reſtored ſound as the other.* The evangeliſt with theſe words compleats his wonderful narration, and fills up the pleaſure of his readers; leaving them to imagine in themſelves, the wonder and aſtoniſhment of the numerous ſpectators; the inexpreſſible joys and unknown rapture of the man reliev'd and deliver'd; and his eternal

eternal obligations of gratitude to his divine Saviour and Deliverer.

There are in the *Greek* and *Roman* claſſics of the firſt rank and merit, many elegant paſſages of high devotion to their deities, noble panegyrics upon their princes and patrons, and the moſt endearing expreſſions of reſpect and tenderneſs to their friends and favourite acquaintance.

The polite poet *Callimachus* has numerous places of this nature, one of which I will preſent to the reader; which, I think, in a few ſmooth and truly poetical lines, contains a noble and juſt acknowledgment of the divine inſtitution of government, and authority of crown'd heads, and the fineſt expreſſions of loyalty and duty to his own ſovereign king *Ptolemy*. Beſides, we find ſome of the ſublimeſt morals and myſteries of religion beautifully expreſs'd, and with the pureſt propriety of language ſet forth in this comprehenſive and ſtrong piece of eloquence:

——Καλὸν Μακάρεσσιν ἐρίζειν·
Ὃς μάχεται Μακάρεσσιν,
Ἐμῷ βασιλῆι μάχεται.
Ὅσσις ἐμῷ βασιλῆι, καὶ Ἀπόλλωνι μάχεται.

Τὸν

Τὸν χρεὼν ὦ 'πόλλων, ὅτι οἱ κῆρ θυμὸν ἀείδει,
Τιμήσει· δύναται γὰρ, ἐπεὶ Διῒ δεξιὸς ἧσται [1].

Here are ſome doctrines advanced in language near to the myſteries and expreſſions of our auguſt Chriſtian writers; καλὸν Μακάρεσιν ἀείδειν is a ſound dictate of good ſenſe and natural religion; agreeable to the meaning, but inferior to the compactneſs and ſtrength of Scripture phraſe; μὴ θεομαχῶμεν —μήποτε καὶ θεομάχοι εὑρεθῆτε [2].

The notion of the more refin'd writers and wiſe men of the pagan world, that *Apollo*, the favourite ſon of their *Jupiter*, father of gods and men, ſat at the right hand of his father, and by that was imply'd that he was veſted with ſovereign honour and power to reward his devout dependents and worſhippers, is mighty agreeable to the Chriſtian article of doctrine and belief, that Jeſus, the eternal Son of the true God, ſits at the right hand of his bleſſed Father, enthron'd in heavenly majeſty, and inveſted, as God-Man, the divine Mediator of the new covenant, with full powers to diſtribute his royal bounty, and moſt precious favours to his

[1] Callim. Hymn. Apol. v. 25, &c.
[2] Acts Ap. xxiii. 9. v. 39.

diſciples

diſciples and ſervants, whom he delights to honour. In what noble grandeur of eloquence, and majeſtic plainneſs is this awful article of Chriſtianity expreſs'd by our Chriſtian inſpir'd writers!

Our Saviour diſplays his own ſovereign majeſty, and encourages his apoſtles and miniſters of his church and goſpel to a couragious reſolution, and ſteady adherence to their duty and their maſter; and a full dependence and truſt on his promiſe, and ſupplies of help, and ſeaſonable aſſiſtance in the diſcharge of their commiſſion and embaſſy to the nations of the world, in ſeveral lofty paſſages of the moſt beautiful ſimplicity, full of ſtrong argument, and reſiſtleſs motives of perſuaſion, and acquieſcence; Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς--- Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη--Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει--Ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι--Ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει. Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός μου ἐφ' ὑμᾶς--- Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος[3]. This auguſt myſtery of the ſeſſion of the Son of

[3] S. Matt. xxviii. 18, 19. S. Marc. xvi. 17, 18. S. Luc. xxiv. 49. S. Matt. xxviii. 20.

God's

God's love and boſom at his Father's right hand, as 'tis much more important, venerable, and infinitely better ſupported than any of the articles of pagan belief, or myſteries of the pagan religion; ſo the doctrine itſelf, with all its majeſtic circumſtances, and happy conſequences, is deliver'd in a language far exalted above all the flights of pagan eloquence, and all reach and powers of human wit.

Δεῦ δεξιὸς ἧσθαι is beautiful and pure; but nothing at all to thoſe grand inſtances of Scripture eloquence and ſublimity, *Who is at the right hand of God*, being gone into heaven, *angels, and authorities, and powers* (all the heavenly hierarchy, all ranks and orders of rational beings) *being ſubjected to him*, by the decree and command of the *Eternal*. *Let all the angels of God worſhip him* now as Mediator, to whom they ow'd a natural allegiance, as the *Son of God*, and *heir of all things*; who being *the effulgence of his Father's glory, and the expreſs image of his perſon, and ſupporting all things by the word of his might, after he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty in high places*; or, in the words of the ſame author, *is ſet on the right hand*

hand of the throne of the——infinite—— *Majeſty in the heavens. Chriſt being raiſed from the dead, is at the right hand of God*; ever lives *to make interceſſion for us*; and his interceſſion can never fail; but *he is willing and able to ſave to the uttermoſt all that come to the Father in his name*; and honour and pleaſe the Father, by honouring and pleaſing his beloved Son.

I conclude with that loſty paſſage above criticiſm and praiſe, in *Epheſ.* i. 17, 18, 19, 20. *ad fin.* ſome of which have been formerly quoted, without the preſumption of attempting a tranſlation. That part which relates to our preſent ſubject, the auguſt ſeſſion of our Saviour at the right hand of *Power*, the Majeſty of his all-powerful Father, I ſhall tranſcribe, and preſent to the reader in all the beauties of the divine original.

Ἐνήδισεν ἐν δεξιᾷ αὐτοῦ, ἐν τοῖς ἐπουρανίοις, ὑπεράνω πάσης ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι[4].

Nothing is ſuperior in all the *Greek* and *Roman* claſſics, to the gallant turn and

[4] 1 S. Pet. iii. 22. Hebr. i. 6. i. 3. viii. 1. Rom. viii. 34. Hebr. vii. 25. S. Johan. xiv. 14. v. 23.

graceful

graceful complaiſance of that fine reply of *Æolus* to the requeſt of *Juno*, which we have from the moſt maſterly hand in the world; and which we cou'd ſcarce have expected from a governor of ſuch rugged and unruly ſubjects; but that we muſt conſider him inſpir'd with *nectar* and *ambroſia*, and poliſh'd by the converſation of the gods at *Jupiter*'s court and table:

—— Tuus, O regina, quid optes
Explorare labor: mihi juſſa capeſſere fas eſt.
Tu mihi quodcunque hoc regni, tu ſceptra Jovemque
Concilias: Tu das epulis accumbere Divûm.

This very ſhort ſpeech is admirable, for the fulneſs of its ſenſe, the courtlineſs of the addreſs, and emphatic expreſſions of gratitude [5].

Is the admirable St. *Paul*, who had frequent occaſion to addreſs great men, and

[5] Virg. Æn. 1. v. 76, &c. I omit the laſt line,

Nimborumque facis tempeſtatumque potentem,

becauſe 'tis only a repetition of what was more beautifully expreſs'd in

Tu mihi quodcunque hoc regni, &c.

and 'tis my humble opinion, that the great author wou'd have ſtruck it out, had he liv'd to reviſe that noble work.

the

the rulers of the world, leſs happy in his ſentiments and language? No: that great man addreſſes with all the *complaiſance* of a *courtier*, and *ſincerity* of a *Chriſtian*; he inſinuates into the favour of his hearers without *flattery*; and, when occaſion is, uſes a noble *boldneſs* and *freedom* of ſpeech, without *harſhneſs*, or giving any *juſt offence*. How engaging and true is his addreſs to, and character of the great *Agrippa*, one of the moſt able and ſenſible men of that age, in the beginning of his exquiſite ſpeech? Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι σήμερον ἐπὶ σοῦ· μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου[6].

In the procedure of his noble account of his principles and conduct, when the governor, in a tranſport, cries out, *Paul, thou art mad*; *much learning hath brought thee to madneſs*; the great apoſtle returns ſo modeſt and diſcreet an anſwer, that it effectually confuted that charge; and cou'd not diſoblige him that made it; Οὐ μαίνομαι, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. How ſtrong and noble is the ſound

[6] Act. Apoſt. xxvi. 2, 3.

in

in the *original!* how juſt the *ſenſe!* how graceful the *addreſs* in all *languages! I am not mad, moſt excellent Feſtus; but utter the words of truth and ſoberneſs,* or *ſoundneſs of mind*[7].

Then the *divine orator* again applies and appeals to king *Agrippa* with all the dexterity of addreſs, all the ſincerity of reſpect, and charms of engaging eloquence; Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ, &c[8]. How ſurpriſing and quick that turn! how obliging and ſincerely complaiſant that immediate anſwer to his own queſtion! Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις[9]. The queſtion was not propoſed by St. *Paul* to expreſs any doubt or diſtruſt of the king's belief of the inſpiration of *Moſes* and the divine writers of the Old Teſtament, who foretold the coming of our Saviour; but to declare the certainty of it with greater grace and advantage; *Do you believe the prophets, king Agrippa? I know that you believe.* What effects the arguments and eloquence of the apoſtle had upon his wife and noble auditor, appears from his immediate anſwer; which

[7] Act. Apoſt. xxvi. 23.
[8] Ver. 26.
[9] Ver. 27.

fully

fully expreſſes, that he admir'd, and was highly pleas'd both with the force of his reaſoning, and the delicacy and good manners of his addreſs and behaviour. How powerful muſt that eloquence be, that cou'd prevail on *ſuch a man*, to make a publick acknowledgment ſo much in favour of the doctrine of a ſuffering Meſſias, ſo fiercely oppoſed, blaſphemed, and perſecuted by *Jews* and *Gentiles*, by the rulers and powers of the earth! *You almoſt perſuade me to become a Chriſtian.*

Some commentators make *Agrippa*'s anſwer to be an irony and ridicule upon the apoſtle; as if he had ſaid, *Do you think me ſo weak as eaſily to be perſuaded out of the religion of my anceſtors, or become your proſelyte by a ſhort harangue, and a few words of inſinuation?* But this is forced and unnatural, againſt the ſtream of the generality of the ableſt critics and commentators; and not very agreeable to the context. The learned *Daniel Heinſius* is againſt our ſenſe of it, becauſe he thinks that courtiers and politicians are too cunning publickly to own a doctrine not agreeable to their maſters; they will not buy truth ſo dear.

But, with ſubmiſſion, this gentleman's criticiſm ſeems to be no better than his compliment. The *Jewiſh* religion was as odious to the *Romans* as Chriſtianity; and yet king *Agrippa* was well known to be an admirer and open profeſſor of the inſtitution of *Moſes*. The reply of St. *Paul* to this declaration, cloſes up his noble diſcourſe in the moſt advantageous and marvellous manner; ſuch as muſt leave upon the minds of his audience the ſtrongeſt impreſſion and opinion of his innocence, and modeſt confidence in his cauſe, of his good manners, and generous charity. 'Tis a delicate and grand paſſage of good ſenſe and eloquence, never ſufficiently to be admir'd; not at all to be equall'd by the moſt celebrated orators of *Greece* and *Italy*, in their moſt happy and admir'd addreſſes and inſinuation into the favour of their auditors and judges: Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους, οἷοπερ κἀγώ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.

It may not be improper to hear *Heinſius*'s words, when he endeavours to turn the noble paſſage into a meaning contrary to its plain language, moſt natural ſenſe, and the concurrent judgment of the greateſt number of

of the beſt tranſlators and interpreters: *Qui* (Agrippas) *cum* ἐν ὀλίγῳ *dixit, idem quod vulgo* παρ᾽ ὀλίγον *dixiſſe volunt: quaſi hæc* Agrippæ *mens fuiſſet, parùm abeſſe quin Chriſtianus eſſet. Quam confeſſionem, ut in tali loco ac conventu effuderit* Agrippa; *vix eſt ut exiſtimem, ne ſi ita quidem ſenſit.* Politicorum *enim* Strophas *quis ignorat?* But it ſeems we have not only the ſenſe and connection of the diſcourſe, but the purity and propriety of the phraſe and language to defend: ἐν ὀλίγῳ can relate to nothing but χρόνῳ, and πείθεις cannot ſignify *you perſuade*, but only *you adviſe* or *endeavour to perſuade*, according to the laſt cited author [1]. According to another critic, it ſhou'd be render'd interrogatively, *Do you*, or *wou'd you, endeavour to perſuade me?* Another charges ἐν ὀλίγῳ with impropriety, and is certain, that more elegant *Greek* writers wou'd have ſaid παρ᾽ ὀλίγον.

But what if all this confidence be confounded; all this dogmatical pertneſs and oſtentation of learning vaniſh into nothing?

[1] Ad momentum me aſtringis: vis ut ſpatio tantillo Chriſtianus fiam. Ἐν ὀλίγῳ, nempe χρόνῳ. Neque πείθεις perſuadere eſt, ſed ſuadere. Diſertiores Græci dicerent παρ᾽ ὀλίγον. Vide Heinſ. Bez. & Poli Synopſin in loc.

'Tis certain it is ſo here; as has been ſhew'd in numerous other caſes.

Πείθειν is *to perſuade* and *prevail* upon a perſon to act according to ſuch advice or entreaty, as well as to give the advice, and endeavour to perſuade, if *Homer* be any judge of the propriety of *Greek*:

Τῷ ὃ φρένας ἄφρονι πεῖθεν,

She——Minerva——*perſuaded* or *prevail'd upon the unwary*——Pandarus——*to ſhoot at* Menelaus, *and break the truce*[2].

Ἐν ὀλίγῳ is found in *Plato*'s *Apology* in the ſame ſenſe as here in the inſpir'd writer; where χρόνῳ cannot be underſtood: Ἔγνων ἐγὼ ταῦτα πιστοῖς ἐν ὀλίγῳ τούτου[3]. Not to take notice of one manuſcript having ὀλίγῳ for ἐν ὀλίγῳ, which every body knows amounts to the ſame; 'tis uſed in the very ſame ſignification, as here in the ſacred and eloquent hiſtorian, by the noble *Thucydides*; Ἱππῆς δ' οἱ πάντες ἠγηλάθησαν Μακεδόνων ξὺν Χαλκιδεῦσιν ὀλίγῳ ἐς χιλίους, *Within a little of* (literally anſwering the original) or *almoſt to the number of a thouſand*[4].

[2] Hom. Il. 4. v. 104.
[3] Plat. Apol.
[4] Thucyd. de Bell. Pelop. iv. p. 284. l. 1, 2.

In

In our former diſcourſes we have obviated the cavils of ſome nice critics about the tranſpoſitions, harſh and bold metaphors, repetitions, and other pretended irregularities, which they call ſoleciſms and blemiſhes in language, by ſhewing the ſame in the moſt noble *Greek* and *Latin* authors; and, by way of addition, proving them more ſignificant, ſeaſonable, and beautifully apply'd in our divine writers. We propoſe to finiſh this eſſay by producing and comparing together ſome more remarkable paſſages, that may further carry on our deſign, and tend to the farther illuſtration and defence of the *ſacred books*.

In the divine volumes of the Old and New Teſtament relations and kinſmen are call'd *brothers*, tho' not ſtrictly bearing that relation to each other; not deſcended from the ſame father or mother[5]. And ſurely the boldneſs of this way of expreſſion is no more to be cenſur'd than that of *Herodotus*, who calls the man who kill'd the *ſon*, the murderer, or rather, the unhappy ſlayer of the *father*; which is natural and emphatical, conſidering the nearneſs and endear-

[5] S. Matt. xii. 46, 47. S. Marc. iii. 31, 32.

ment of the relation betwixt father and ſon; and has not, that I know of, fallen under the animadverſions of any of the critics. *Adraſtus* by misfortune kill'd the ſon of the great *Crœſus*, to whoſe court he had fled for ſanctuary, after he had involuntarily and by ſad accident kill'd his own brother. *Crœſus*, according to the ſuperſtition of the pagan religion, and the cuſtoms of thoſe times, had by eſtabliſh'd rites and ceremonies expiated and abſolved the ſtranger from the ſtain of his brother's blood; and the noble hiſtorian ſtiles him *the ſlayer of the man*, who perform'd this pious and friendly office[6].

That repetition in St. *Luke* has, in the opinion of ſome bold cenſurers, the greateſt appearance of tautology of any paſſage in the New Teſtament; Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό. After what has been ſaid formerly, there is no occaſion to defend it, or ſhew the force and emphaſis of this variety of ſynonymous expreſſions. I ſhall only parallel it with a paſſage out of an author,

[6] Adraſtus is call'd φονεὺς τοῦ καθήρανTος; which is expreſs'd in another place, ὁ καθήρανTα ἀπολωλεκὼς, *Who had ruin'd*, or *made extremely miſerable, his expiator.* Her. Gr. 1. p. 17.

which

which our adverſaries cannot, without giving up the diſpute, charge with ſoleciſm or barbarity: 'Tis in the often cited noble hiſtorian. The *Mileſians* were order'd to guard the paſſages, in order to preſerve the *Perſians*, that under the conduct of the *Mileſians* they might make a ſafe retreat. Then he adds, Ἐπάχθησαν μὲν νῦν ὅτι τοῦτο τὸ πρῆγμα οἱ Μιλήσιοι, τότε γὲ εἵνεκα: where ὅτι τοῦτο and τότε γὲ εἵνεκα are words of different ſounds, but exactly to the ſame ſenſe. And what follows, Καὶ ἵνα μὴ παρεόντες τῷ στρατοπέδῳ τι νεοχμὸν ποιέοιεν, is a repetition of the ſenſe of the immediate foregoing clauſes[7].

In the ſame admirable author we meet with a nominative caſe without a verb, or put by way of conſequence; which is deny'd by all the common *Grecian* grammarians, and a parentheſis, that appears to be wrong placed, or a very harſh tranſpoſition; which will, to the ears of even your lower critics, ſound as grating as any paſſage in St. *Paul*, who is ſo boldly charg'd with embaraſſments, confuſion, want of conſequence, and other *hard names*, as the *writer* pleaſes. Εἰς δὴ τούτων τῶν παιδίων συμπαίζων, manifeſtly for ἑνὸς συμπαίζοντος —— ὃ γὲ δὴ

[7] S. Luc. ix. 45. Herod. Gr. 9. p. 547.

ἐποίησε τὸ πρόσαχθὲν ἐκ τοῦ Κύρου, which in the vulgar order ought to have follow'd ἐκέλευε αὐτὸν τὰς ἄλλας παῖδας διαλαβεῖν [8].

St. *Paul* in the vehemence of his ſpirit, and Chriſtian zeal, often breaks out into long and irregular periods, full of breaks and tranſpoſitions; cenſur'd by little pretenders to criticiſm, but admir'd by true genius's. For example; the ſeven firſt verſes (as vulgarly call'd) of the firſt chapter to the *Romans*, is but one complete period, with tranſpoſitions, and ſeemingly harſh entanglements of language; but entirely conformable, and eaſily reconcil'd to the analogy of rational grammar. What rich treaſures will a diligent and capable ſearcher find under this *rough*, tho' not *unpleaſant ſurface?* Every member of this admirable period, every parentheſis and tranſpoſition is full of divine ſenſe; and clearly and ſtrongly, in few words, contains, and repreſents to the thoughts of the devout and obſervant reader ſome article of our faith, ſome auguſt myſtery, and edifying moral of our holy religion.

Numerous inſtances may be produced out of *Herodotus*, *Thucydides*, *Plato*, &c. of

[8] Herod. Gr. 1. p 47. ad fin.

periods

periods as long, and as much tranſpoſed, as to the arrangement of the words, and departure from the order of common grammar; but none of equal ſtrength and importance of ſenſe; none of the ſame majeſty and grandeur, even abating for their darker and lower diſpenſation, and the vaſt diſadvantage of their ſubject, when it was upon the ſublimeſt points of the pagan morality and religion. There is in *Plato*'s *Phædo* a grand paſſage as long and full of embaraſſments in grammatical conſtruction and method, as the fore-mention'd; but in the importance of the ſenſe, and the majeſty of the ſubject (tho' that was the immortality, the nobleſt powers and hopes of human ſouls) *exceſſively inferior*[9]. The period is indeed very noble, but extended to an unuſual length, and full of tranſpoſitions and breaks, that require attention to ſee the mutual dependence of its parts, and collect 'em into one important point of doctrine; into one grand and ſublime period or ſentence. It begins at Ἐγὼ ἐρῶ, ἔφη —— ὃ ὃ ἀυτὴ ὁρᾷ, νοητὸν χ̀ ἀειδὲ, containing twenty-two lines, in the beautiful edition put down in the margin,

[9] Plat. Phæd. p. 82. poſt D. ed. Hen. Steph.

Tranſpo-

Tranſpoſitions are frequent in both ſacred and foreign *Greek* authors; and, I think, ſome in the former ſcarce to be equall'd in the latter, for the nobleneſs of the ſound, and the harmony of the ſtructure; which they contribute to in thoſe periods where they are placed.

That is a little entangled in *Herodotus*, tho' not unpleaſant; Νῦν ὦν ἵμερός ἐπείρεωδαι μὲ, ἐπῆλθε σὲ εἴ τινα ἤδη εἰδὲς πάντων ὀλβιώτατον [1].

Thoſe tranſpoſitions in that cloſe and accurate reaſoner and writer *Ariſtotle*, ſeem not either harſh or unharmonious in ſtructure; Ἀλλὰ μὴν ἔτι καὶ ἡ λύπη κακὸν, ὁμολογεῖται, καὶ φθυκτόν· πολλοὶ δ' ἂν διαμφύσιν, ἐὰν ὀφθῶσι τῆς συνηθείας τὰ ἤδη ἐργάζωσιν, ὁμήθεις ὄντες, &c [2]. But upon a near view and compariſon, I cannot think but that there are tranſpoſitions in the New Teſtament writers leſs harſh, and at leaſt equally ſignificant and ſtrong, as any in this excellent author, or any others firſt in merit; as *Revel.* xix. 1. 1 St. *Pet.* i. 23. In particular, 1 St. *Pet.* v. 10. which is a clean and numerous period, where the tranſpoſition gives no harſhneſs, but contributes

[1] Herod. Gr. 1. 11. l. 31.

[2] Ariſtot. Ethica, Nicom. p. 328, 348.

to

to the harmony and agreeable ſmoothneſs of the ſtructure. It contains a Chriſtian wiſh, and moſt charitable and fervent prayer, expreſs'd in choice and vigorous words, and every word is ſtronger than the foregoing, till the vehement and ſprightly amplification cloſes to the full ſatisfaction of the judgment and the ear.

Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι. Ὑμᾶς is in ſome books inſtead of ἡμᾶς, and in a few καταρτίσει for καταρτίσαι, &c. But were the various readings of greater value than they are, there wou'd be no alteration; they wou'd neither affect the ſenſe, nor ſtrong eloquence of this excellent paſſage.

No critic, that attacks the ſtyle of our divine authors, if he duly conſiders the cauſe he undertakes, will, I believe, either charge that repetition in *Plato* with a ſoleciſm, or deny it to be a curious and noble obſervation, wherein admirable inſtruction is convey'd to the reader in the way of agreeable ſurprize, and under the cover of ſeeming contradiction, and lively metaphor;

Τῷ δεδιέναι ἄρα χὴ δέει ἀνδρεῖοι εἰσὶ πάντες, πλὴν οἱ φιλόσοφοι [3].

And can a capable and impartial judge eſteem that repetition in the *Revelation of St. John the divine* to be inferior to that, or any paſſage in the ſelecteſt *Greek* and *Roman* writers, in variety, clean turn of the members of that fine period, in lively figure, and the energy and awfulneſs of thought and expreſſion? The beauteous and grand paſſage is this; Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τ̀ θάναλον, χὴ ἐχ ἑυρήσουσιν αὐτόν· χὴ ἐπιθυμήσουσιν ἀποθανεῖν, χὴ φεύξεται ὁ θάναλ@. ἀπ' αὐτῶν [4]. Here you have the ſame thing expreſs'd in three equivalent words, without the leaſt appearance of tautology, or a vicious repetition: You have a full period of four parts numerous and flowing; and at the ſame time grand and awful: you have the noble metaphor, and creation of a perſon, which ſtrikes you with all the rapture and delightful emotion that the moſt glowing figurative expreſſions can give; while, at the ſame time, 'tis pure and eaſy, natural and pleaſant, as any thing deſcrib'd

[3] Plat Phædo, p. 68. ante E. ubi legere eſt plurima verè admiranda & aurea.

[4] Revel. ix. 6.

in

in the moſt unaffected and amiable *ſimplicity* of the plain and *idiotic ſtyle*.

I cannot but think it a marvellous beauty when *death* is repreſented as a cruel and *inflexible tyrant*, that refuſes to execute wretches under his power, that he may plague 'em with a diſmal confinement, and a tedious expectation of their laſt ſufferings; or when they are brought to their execution, tortures 'em with lingering pains, and is long before he ſets 'em at reſt by the diſpatching blow. But this great beauty and moſt moving and ſtrong alluſion, with all the other excellencies of this animated and charming paſſage, are much tarniſh'd and diminiſh'd by two great faults, two *Hebraiſms*, ἐν ταῖς ἡμέραις ἐκείναις, and the unneceſſary repetition of the ſame thing in terms of the ſame ſignification [5]!

This has been ſufficiently confuted; and there needs no further confutation of ſo vain and trifling an objection. Both the ways of expreſſion are pure *Greek* phraſes as well as *Hebrew*; but had they only been *Hebraiſms*, preſerving, as they do, the ana-

[5] Bis idem more Hebræo ad ſignificandam deſiderii vehementiam. *Critic. Poli Synopſ.* Annon etiam more Græco, Romano, more omnium omnino gentium?

logy

logy and eſtabliſh'd conſtruction of grammar in general, and particularly the *Greek* grammar, they cou'd not have ſerv'd the hypotheſis that we overthrow, nor poſſibly ever be prov'd to be ſoleciſms.

Changes of tenſes, ſuppreſſion of antecedents, relatives, *&c.* are almoſt numberleſs in the beſt authors of all nations and languages. I now inſtance in two paſſages of this nature, very remarkable, where in the ſacred writers we have change of tenſe, and the antecedent ſuppreſs'd or underſtood, for better reaſons, and more preſſing motives, than any ſuch changes in the *Greek* and *Roman* writers.

For which we are obliged to two ſound critics, and conſummate ſcholars, bright ornaments of our church and nation: " *God* " *the Father hath delivered us from the* " *power of darkneſs, and hath tranſlated us* " *into the kingdom of his dear Son*; that is, " has given ſtrong aſſurance and bleſſed " hope of eternal life, by calling us to the " Goſpel. Thro' the ſtrength of this bleſſed " hope, St. *Paul* in this noble figure of " ſpeech anticipates the joys of the other " world, and ſpeaks of what *will be*, with " that fulneſs of faith, as if it already were.

" St.

" St. *Paul* was wrapt up in theſe ſublime " ſeraphic thoughts; and full of the con- " templation of the glorious ſtate of immor- " tality: He every where ſpeaks of thoſe " who are call'd to have part in it, as if they " were already admitted into it, and faith " were turn'd into fruition. To which we " have ſeveral parallel places, eſpecially " this; *Who hath quicken'd us together with* " *Chriſt, and raiſed us up together, and made* " *us ſit together in heavenly places through* " *Chriſt Jeſus.* Here St. *Paul* muſt ſpeak " by a prolepſis, on account of the hope " and confidence we have in Chriſt, that we " ſhall, when he appears, ſit with him in the " heavenly places, and partake of that ſtate " of life and glory which ſhall then be re- " veal'd. The paralleliſm of theſe two places " deſerves the more regard; which is ſo great, " that it is plain St. *Paul* wrote one, while his " thoughts were warm and full of the other: " And from thence the expreſſions that ſeem " to be parallel, may be preſum'd to have " fallen from his pen, not by chance, but be- " cauſe the ſame ideas were freſh in his mind[6].

There

[6] Bp *Hare*, Scriptures vindicated from miſinterpretations, p. 141, 142. 143. on Col. i. 13. Epheſ. ii. 5, 6. In regnum gloriæ, nempe cœlum, in quod nos tranſtulit,

There is a remarkable ellipſis in St. *Peter*, 1 Ep. iii. 14. where there is a relative without an antecedent; which is ſuppreſs'd upon prudential conſiderations, and with great addreſs; *But if you ſuffer for righteouſneſs ſake, happy are ye:* Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε[7]. And *be not afraid of their terror:* Of whoſe terror? The civil powers and perſecuting magiſtrates of the world: for who but they cou'd puniſh thoſe offenders mention'd in the next chapter (which ought not to be ſeparated from the former, becauſe the ſame argument is ſtill carried on) *Let none of you*——Chriſtians——*ſuffer as a murderer, or as a thief, or as an evil-doer*——in any other inſtance of wickedneſs, and breach of duty——*or as a buſy body in other mens affairs.*

And the reaſon of this ſuppreſſion of the name of *rulers* or *civil governours* is plainly to avoid the offence and danger of provoking

lit, non re, ſed jure & ſpe— jus ad rem ſæpe rei nomen accipit. *Grot.* & *Crit. apud Poli Synopſ. in* Col. i. 13. Hoc dicit propter certitudinem quam omnes pii ex reſurrectione Chriſti concipiunt. Vide plura in Poli Synop. ad Eph. ii. 6.

[7] 1 S. Pet. iv. 15. ἀλλοτριεπίσκοπος, a ſpy or pryer into matters in which a man is not concern'd; a medler in politicks, or private affairs. Bp. *Sherlock*'s Condition and Example of our Bleſſed Saviour conſider'd, p. 25.

their

their diſpleaſure, by ſuppoſing them to be tyrants and cruel perſecutors of the innocent Chriſtians. " It had certainly been a very " invidious thing (ſays the admirable pre- " late before quoted) for the apoſtles di- " rectly to have ſaid that governors wou'd " be injurious to their ſubjects; and might " have drawn upon Chriſtians the indigna- " tion and wrath of the powers of this " world: For this reaſon St. *Peter* ſeems " purpoſely to avoid (as St. *Paul* does like- " wiſe) putting the caſe of unjuſt princes; " and does with great addreſs put the caſe " of *hard* and *ill* uſage, with reſpect to " maſters; which is immediately join'd to " what he ſays to ſubjects; and then pro- " poſes the example of Chriſt; and urges " it with ſuch reaſons as he knew wou'd " reach every Chriſtian's caſe ſuffering " wrongfully, whether it were under the " oppreſſion of a prince, or of a maſter[9]."

Rhiming, or a frequent and cloſe repetition of the ſame ſound, is, as we have obſerv'd, ſometimes found in our divine writers; as likewiſe in the moſt grave and judicious of the foreign claſſics. I preſent

[9] Ubi ſupra, p. 23, 24.

my reader with a freſh inſtance out of an author who was far from affecting vain jingle and childiſh ornaments of ſpeech; a great maſter both of ſenſe and language. 'Tis a repetition of the ſame original word, and the ſame ſound continued to a greater length than is to be found in the *Greek* Teſtament, or, I believe, in any other writer of *Greece* or *Rome*.

Ἐπεὶ ὃ ἐστὶν ἀδικεῖσθαι μήπω ἄδικον εἶναι, οἷον ἀδικήματα ἀδικῶν ἤδη ἄδικα· ἐστὶν ἐκφέρειν ἀδικίαν [1].

Many harſh tropes, and allegories, ſeeming contradictions, and inconſiſtencies are not only excuſed and defended, but are celebrated, and not always without reaſon, as lively and ſurprizing beauties (which awaken attention, make ſtrong impreſſions, and pleaſe by their boldneſs and variety) by the admirers and editors of the claſſics: And there is no paſſage of this nature in the evangeliſts and apoſtles of our Lord, but deſerves and requires the ſame juſtice and reſpect; and will be treated after the ſame manner by every unprejudiced reader, that has common ſenſe and candour; that reveres

[1] Ariſtot. Eth. Nicom. l. v. c. 6. p. 219. ed. D. Wilkinſon. Oxon. That repetition of the ſame ſound, and negatives, is ſtrange; ὥσπερ τὸ ἀδικεῖν ἀδικεῖσθαι ἀλλοίαν ἀδικίαν ἐνδέχεται. Plat. Phædo, p. 78.

the

the *pure doctrines*, and underſtands the *proper language* of the *divine writers*.

That paſſage in the father of *Greek* hiſtorians, and one of their nobleſt authors, is upon the aforeſaid principles eaſily defended, but has an appearance of abſurdity and inconſiſtence, great as any in ſacred or common writers; and may give ſome little occaſion to the inſipid raillery and objections of low genius's, and conceited cavillers. 'Tis in *Otanes*'s directions to his daughter, how to diſcover whether *Smerdis*, now upon the *Perſian* throne, to whom ſhe was concubine, was the ſon of *Cyrus*, and rightful king; or *Smerdis* the *Magus* an impoſtor, and uſurper of the imperial ſeat: Ἐπεάν σι συνεύδῃ ϗ μάθῃς ἀυτὸν κατυπνωμένον, ἄφασον ἀυτῦ τὰ ὦτα. Καὶ ἢν μὲν φαίνηται ἔχων ὦτα, νόμιζε σεωϋτὴν Σμέρδι τῷ Κύρυ συνοικέειν· ἢν δ' μὴ ἔχων, σὺ δ' τῷ μάγῳ Σμέρδι [a].

We have ſhew'd, that 'tis a vain pretence and determination of critics, antient and modern, that there ſhould never be a whole verſe in a proſe writer. There are ſeveral in our ſacred authors, and the nobleſt fo-

[a] Herod. Gr. 7. p. 187. So p. 188. ἤφασι τὰ ὦτα, μαθοῦσα δ' ὐ χαλεπῶς, ἀλλ' ἀυτίκα ἐκ ἔφη τ' ἄνδρα ὦτα.

reign writers in the world. Give me leave to add two or three inſtances out of the New Teſtament: Παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, is a good Hexameter, and ſounds as well as any alteration of the words in their poſition, to deſtroy the verſe, cou'd have done. *Demoſthenes*, who never affected unneceſſary ornaments of language, has ſeveral verſes in his ſevere and cloſe proſe: after ἀναγκαῖον ὑμᾶς immediately follows this ſtrong and well-running verſe; Βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα φοβεῖσθαι. So the verſe in the evangeliſt is ſeparated from ἰδοὺ ἡ[3].

There is the ſmaller Alcaic verſe with a Moloſſe interpos'd in that noble place in the *Revelation*, which conſiſts of ſtrong and harmonious meaſures; and is the utmoſt that grammarians and critics require on this ſubject—— that full verſes be not uſed, but other numbers ſhou'd be interpos'd or join'd to them; that it may not look like an affectation of the elegancies of poetry, but have the ſweetneſs of verſe temper'd with the gravity, and conceal'd under the appearance and garb of proſe. Take away that foot

[3] S. Matt. i. 23. Vide Paſor de Dial. Novi Teſtamen. p. 675. Dion. Halic. de Structura, p. 227.

καὶ

καὶ λαοῖς from ἔθνεσι καὶ λαοῖς καὶ βασιλεῦσι πολλοῖς[4], and you have that fine Alcaic,

Ἔθνεσι καὶ βασιλεῦσι πολλοῖς,

as that line in *Horace*, cloſing up the noble ſtanza after *ſed——improviſa lethi*

Vis rapuit rapietque gentes[5].

That proverbial expreſſion in St. *Peter*, Ὗς λουσαμένη εἰς κύλισμα βορβόρου[6], wants but one ſyllable in the beginning to make it a noble Iambic, as ὡς, καὶ, &c. and does with great propriety and ſtrength mark out the ſottiſhneſs and odious manners of wretches enſlaved to ſenſual appetites and carnal luſts; and the extreme difficulty of reforming vicious and inveterate habits, and riſing up and cleanſing themſelves, after they have long been plung'd in the depths of debauchery: epicures and lewd perſons are very fitly compared to ſwine, who delight to wallow in mire; and are one of the moſt troubleſome and intractable creatures in the brutal creation. As to the difficulty of cor-

[4] Revel. x. 11.
[5] Hor. Od. ii. 13. ver. 19, 20.
[6] 2 S. Pet. ii. 22.

recting lewd cuſtoms, and repenting after a long courſe of criminal indulgences, imply'd in this ſtrong paſſage, we have a bold and beautiful hyperbole in the prophet *Jeremiah*, *Can the Ethiopian change his skin, or the leopard his ſpots?* &c. as 'tis in the original; and to the ſame ſenſe in the *Greek* tranſlation, which is here cloſe and beautiful; Ἐι ἀλλάξεἰαι Αἰθίοψ τὸ δέρμα αὐτοῦ, ϗ πάρδαλις τὰ ποικίλματα αὐτῆς, ϗ ὑμεῖς δυνήσεσθε εὐποιῆσαι μεμαθηκότες τὰ κακά[7]. To which that fine paſſage in *Pindar* is not very unlike:

——————— τὸ γδ
Ἐμφυὲς ἔτ' ἄιθων ἀλώπηξ,
Οὔτ' ἐρίβρεμοι λέοντες
Διαλλάξαιντο ἦθος[8].

That ſtrong expreſſion in St. *John*, πᾶς ὁ φιλῶν ϗ ποιῶν ψεῦδος, is originally a *Hebrew* beauty; but is borrow'd, and imitated by the pureſt *Greek* authors. *Hoſeh Shaker* in the original, is ποιῶν ψεῦδος in the *Septuagint*, according to the *Alexandrian* manuſcript, which is not found in the *Vatican*[9].

[7] Jerem. xiii. 23.
[8] Olymp. Od. xi. ver. 19, 20, 21, 22.
[9] Jerem. viii. 10. Apocal. xxii. 15.

Part

Part of the 10th, all the 11th and 12th verſes are wanting in that book. The learned and judicious Mr. *Wollaſton* has oblig'd us with a noble paſſage out of *Plato* exactly parallel; Ψεῦδος μηδεὶς μηδὲν μήτε λόγῳ, μήτε ἔργῳ πεφάξεται, *Let no man act, or do, any lye, either in word or deed*[1].

To the ſenſe of which is that expreſſion of the great moraliſt of *Greece*, ὃς ἂν — ᾖ ἐν λόγῳ ᾖ ἐν βίῳ ἀληθεύῃ[2], *Who* practiſes *truth both in* ſpeech *and in* life. A man may act againſt truth, and be guilty of a lye and falſhood by geſtures, ſigns, actions, and conduct of life, with as much malignity of guilt, as by the moſt treacherous and villainous expreſſions of a falſe tongue. For, according to that juſt and inconteſted maxim of the great man before cited, " No act " (whether word or deed) of any being, to " whom moral good and evil are imputable, " that interferes with any true propoſition, " or denies any thing to be as it is, can be " right[3].

A learned gentleman has betray'd ſome want of judgment, and a conſiderable exceſs

[1] Religion of Nature delineated, p. 13.
[2] Ariſtot Eth. Nicom. 4. 7. p. 182.
[3] Ubi ſupra.

of aſſurance, who rejects that noble word οἰκοδομηθήσεται in 1 *Cor.* viii. 10. and wou'd have a faint word be put inſtead of it, into the ſacred original, upon a vain imagination, that the genuine reading of the text is harſh, and this word cannot be uſed in an ill ſenſe; that is, cannot ſignify *to encourage*, *build up*, or *confirm* a weak perſon in an ill notion or practice. 'Tis plain, that in all languages, particularly the *Greek*, there are numerous words of two different and contrary ſignifications, when the ſenſe of the place, the context, and deſign of the author muſt, in thoſe paſſages where any ſuch ambiguous word is, determine in what meaning it muſt be taken. Οἰκοδομηθήσεται is infinitely ſtronger, and more nobly bold, than the vain critic's whimſical ὁδοποιηθήσεται, never found in the New Teſtament writers. Beſides, no reaſon can be aſſign'd why a man may not with equal propriety of ſpeech be ſaid to be *embolden'd*, *built up*, or *confirm'd* in bad, as well as good principles, reſolutions, or practices. This ſqueamiſh philologer might, in his vein of *correction* and *emendation*, have ſtruck out the harſh word τυπτόντες in the 12th verſe, and requir'd that σκανδαλίζοντες ſhou'd be admitted into the room

room of it. One may as eaſily, and with as good authority, change τύπλουλες into σκανδαλίζουλες, as οἰκοδομηθήσεσθαι into ὁδοποιηθήσεσθαι. How great is the ſimilitude of the letters! how happy the conjecture! how advantageous the change! I cannot but be of St. *Chryſoſtom*'s mind, and I doubt not of the aſſent and concurrence of my reader; Οὐκ εἶπε Σκανδαλίζουσες, ἀλλὰ Τύπλουλες, ὥςε τῇ ἐμφάσει τ̃ λέξεως τ̃ ὠμότητα ἐνδείξαδαι κ. τ. λ. Mr. *Le Clerc* has parallell'd this paſſage, Ἡ συνείδησις αὐτ̃ ἀδενὴς ὄυλω. οἰκοδομηθήσεσθαι εἰς τὸ τὰ εἰδωλόθυτα ἐδίειν, with *Mal.* iii. 14, 15. where the *Hebrew Nibnu, ædificati ſunt*, is well render'd by the *Greek* interpreters, ἀνοικοδομῆυλαι ποιῆυλες ἄνομα. The ſame beautiful and ſtrong metaphor is uſed by *Plautus*, in a paſſage very pertinently cited by that learned gentleman;

——————*dare te in manus*
Argentum amanti homini adoleſcenti, animi impoti,
Qui ædificaret ſuam inchoatam ignaviam[4]*?*

Plato has oblig'd us with a paſſage of *Socrates* againſt revenge, ſuperior in its

[4] Plaut. Trinum, act. 1. ſc. 2. ver. 95. Le Clerc Ars Crit. p. 3. §. 1. c. 16. p. 349, 350. Lond. 1698.

beauty

beauty and fulneſs to any in the moral writers of the heathen world; which is a little ſurprizing, if you conſider what advantages *Plutarch*, *Epictetus*, *Hierocles*, &c. receiv'd from the ſacred books, tho' all diſſembled it; and *ſome* virulently attack'd thoſe venerable books, which they clandeſtinely made great uſe of. *Socrates* asks *Crito*, Whether returning an ill office, and doing any miſchief or damage, be not, in effect, the ſame thing, and attended with equal miſchievous conſequences? *Crito* readily grants it: the philoſopher concludes in this ſtrong manner; *Therefore we ought not to return an injury (or execute revenge) nor to do any damage or miſchief to any perſon in the world, whatſoever we may have ſuffer'd by him.* This is the ſame in general with the doctrine of our Saviour and his apoſtles; tho' it is in our *ſacred books* ſupported and encouraged with more perſuaſive reaſons and motives, and diviner examples. How glorious and full of the powers of reaſon and perſuaſion are thoſe paſſages, St. *Matt.* v. 43. *ad finem*, St. *Luke* vi. 27. *ad* 37? which I refer my reader to; and which can never be read too often, nor conſider'd too attentively.

tively. They contain the full perfection of goodneſs and humanity; the nobleſt advancement of charity, built upon unſhaken foundations, and ſupported and recommended by eternal reaſon.

To the paſſage in *Crito*, which we have tranſlated, we ſhall add and tranſcribe another, in the ſame page in the original; Ὡς ἐδέποτε ὀρθῶς ἔχοντες, ἔτε τὸ ἀδικεῖν, ἔτε τὸ ἀνταδικεῖν, ἔτε κακῶς πάσχοντα ἀμύνεσθαι κακὰς ἀντιδρῶντας[5].

Thoſe noble agoniſtical expreſſions of St. *Paul*, apply'd to the grand affair of religion, and ſecuring to ourſelves, by the grace of God and our own vigorous endeavours, the prize of victory and immortality, much reſemble ſeveral paſſages in the divine *Plato*: And 'tis referr'd to the reader to judge, whether they have not a ſuperiority in *emphaſis*, in the *harmony* and *fulneſs* of the period, in the *vigour* of the interrogation, and the oppoſition of the prizes; tho' the philoſopher's ſentiments and expreſſions be truly ſublime, and beautiful. I lay before my reader the paſſages of the *philoſopher*, and of the *apoſtle*, that he may compare them. And, I think,

[5] Plat. Crito, p. 49. tom. 1. ed. Hen. Steph. 1578.

upon

upon the compariſon every judicious ſcholar will admire both, but prefer the latter to the former:

Οἱ μὴν ἄεθλα νίκης ἕνεκα πάλης καὶ δρόμων καὶ τῆς τοιούτων ἐτόλμησαν ἀπέχεσθαι [6].

Οἱ δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολὺ καλλίονος ἕνεκα νίκης· χρὴ πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν. Καλὸν γὰρ τὸ ἆθλον, καὶ ἡ ἐλπὶς μεγάλη [7].

Theſe are the noble paſſages of *Plato*; parallel to which are thoſe of St. *Paul*, which muſt pleaſe and charm every intelligent and capable reader:

Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται. Ἐκεῖνοι μὲν ἵνα φθαρτὸν στέφανον λάβωσιν· ἡμεῖς δὲ ἄφθαρτον [8].

We may here further obſerve, that the noble ſect of philoſophers, which were friends and attentive hearers of the excellent *Socrates*, *Plato*, *Xenophon*, *Crito*, *Simmias*, &c. advanced ſome doctrines ſo near thoſe of Chriſtianity, and ſpoke of the neceſſity of *revelation*, and the miſſion from heaven

[6] Plato de Leg. l. 8. Dr. Clark's Evidence of Nat. and Rev. Relig. p. 188. ed. 1706.

[7] Plato Phædon.

[8] 1 Cor. ix. 24, 25.

of

of an infallible Teacher and moſt compaſſionate Friend of mankind, that was to come, with ſuch ſtrong and clear characters, as come pretty near to the *prophetical* deſcriptions of the Meſſias in the *Old* Teſtament, and the *evangelical* hiſtory of *Him* in the *New*.

Some devout fathers of the church have honour'd the great *Socrates*, and others of the moſt refined and elevated moraliſts and divines in the heathen world, with the title of Chriſtians. Perhaps the good men might carry their reſpects too far; but they are certainly right, when they tell you, that as the *law* of *Moſes* was, as it were, a ſchoolmaſter to bring the *Jews* to the faith of Chriſt, ſo ſound moral philoſophy was to the *Gentiles* a preparative and introduction to the Goſpel [9].

1. The great *Socrates*, and his friends of that noble ſect of philoſophy, allow divine revelation to be neceſſary, to eſtabliſh and ſupport good government, to acquaint mankind what worſhip and ſervices wou'd be acceptable to infinite Majeſty: what expiation he wou'd admit for ſins, by which the dignity of his laws might be vindicated and preſerved ſacred.

[9] Juſtin Mart. Apol. 2. Dr. Clark's Evid. of Nat. and Rev. Rel. p. 210. Origen in Celſ. l. 6. S. Paul Ep. to Gal. iii. 24.

Divine

Divine revelation was neceſſary, to aſcertain to religious worſhippers ſome proper recompence for their virtue and devotion: To eſtabliſh the grand motives of religion, future rewards and puniſhments: To make the important duties of morality and religion obvious and eaſy to the meaneſt capacity, equally concern'd in the obligation and conſequence of thoſe *divine declarations*, as the brighteſt and moſt penetrating wits: To add authority to plain precepts, and ſhew 'em how they might apply to the infinitely gracious God, to obtain ſupernatural aſſiſtance to reſiſt their ghoſtly enemies with ſucceſs, and to conquer the corruptions and infirmities of their frail natures. *Theſe*, ſays that great philoſopher, *are the nobleſt and moſt ſerviceable parts of knowledge and wiſdom, and, by conſequence, the moſt neceſſary and fit to be learn'd, and taught, if any*—— mere——*man can teach 'em. But no mortal will be able to teach, unleſs God be his guide and director:* Ἐι διδάσκοι τὶς, ἀλλ' ὃδ' ἂν διδάξειεν, εἰ μὴ Θεὸς ὑφηγοῖτο[1].

[1] Plat. Epinom. p. 985, 989. De Repub. l. 4. p. 427, 494. Apol. Socrat. p. 30, 33.

——————Aurea dicta,
Aurea, perpetuâ ſemper digniſſima vitâ!
Lucret. 3. ver. 12, 13.

2. In

2. In a converſation between *Socrates* and his noble pupil, upon prayer and addreſs to eternal Majeſty, the philoſopher tells the nobleman, that *in proper time, a divine perſon wou'd come into the world, who, out of his care and tender regard to mankind, wou'd remove all doubts, diſperſe all darkneſs, and fully inſtruct 'em how to preſent all their prayers and praiſes, and religious offerings to the ſupreme Being in a pure and acceptable manner.* *Alcibiades* rejoices at the diſcovery, longs for the approach of that happy time, promiſes to crown *Socrates* with garlands of honour for his notice of ſuch a bleſſed revolution, and pays all poſſible expreſſions of gratitude and devotion to heaven for ſuch an infinite favour and condeſcenſion[2].

This character of *Socrates*'s divine Teacher can only belong to our moſt glorious Meſſias, who deſcended from heaven to ſhew us the infallible way thither, by rendring our perſons and religious performances acceptable to his eternal Father.

'Tis only thro' the merits and ſovereign intereſt of the Son of his love and boſom, that unworthy laps'd mankind are admitted to approach the Lord and Father of men

[2] Alcibiad. 2. p. 150. vol. 2. ed. Hen. Steph.

and

and angels, and have the happy privilege of acceſs to the throne of grace and ſupreme glory.

Our Lord left his apoſtles, and all his happy followers and diſciples a moſt *ſhort*, *clear*, and fully comprehenſive form of prayer; which has not one word too little, or too much; which reaches all the neceſſities and wants of the *whole man*. This prayer of the faithful (ſo call'd by the primitive fathers) ought to conclude all our offices of devotion, as it conſecrates, and renders them acceptable to the bleſſed Father of our Lord Jeſus Chriſt. In ſhort, this moſt perfect and heavenly form of devotion ought for ever to be the rule, the groundwork and pattern of all prayer.

Our divine Teacher directs all his diſciples how to addreſs their prayers and praiſes to God with aſſurance of ſucceſs, and a gracious anſwer, and that is, to preſent 'em to the Father in the beloved name of his Son. His moſt precious merits, and prevalent interceſſion at the right hand of eternal Majeſty render our imperfect devotions a grateful ſacrifice. What infinite comfort, and occaſion of unutterable joy is there in thoſe dying words of our Saviour!

Ἀμὴν

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν—αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη [3].

3. Twas the notion of theſe princes of philoſophers, that the bleſſed perſon, which was to come into the world, in order to reform and make it happy, muſt be ſent and commiſſion'd by the Supreme, and be His Son. Their method of arguing ſeems to be juſt and concluſive: The great and divine lawgiver to human race muſt be of a more exalted nature and capacity than theirs. As beaſts, and the mere animal creation, are govern'd by men; ſo muſt men by a nature ſuperior to their own.

And therefore this divine and eagerly-expected perſon, the healer of the breaches of laps'd mankind, muſt partake of a divine nature. This was the ground of that notion ſo prevailing in the heathen world, that their heroes, extraordinary benefactors, and deliverers of their country were the ſons of *Jupiter*, or ſome of their ſubordinate deities.

[3] Vide Ep. ad Heb. vii. 25. ix. 24. 1 Ep. S. Johan. ii. 1, 2. of that great and moſt comfortable myſtery of the interceſſion of the Mediator.

See Extent and Procedure of Human Underſtanding, p. 131.

However wrong and groſs theſe notions were, yet they diſpoſed the pagan world to receive this Son of the true and eternal God; which claim the firſt preachers and champions of the Goſpel of Jeſus prov'd to be juſt, by proofs and evidences not to be reſiſted by ingenuous and rational tempers.

Accordingly, ſuch aſtoniſhing numbers of 'em became proſelytes to Chriſtianity, and receiv'd thoſe glad tidings of eternal life, without ſtumbling at the doctrine of the croſs: which to the *Jews* was the grand ſcandal and rock of offence, becauſe they were proud and prejudiced, and put falſe interpretations on the plain predictions of their own prophets and inſpir'd writers, concerning the lowlineſs, mean appearance, and ſufferings of their Meſſias[4].

4. For, further, 'twas the notion of theſe beſt philoſophers and divines of the heathen world, that the heavenly teacher and reformer of mankind ſhould be very ill treated, and villainouſly abuſed by thoſe very people whom he came to reform and ſave. Our Meſſias *came to his own, and his own received him not:* To his own world; for he

[4] Vide omnino Mr. *Leſley's* Short Method with the Jews, p. 102, 103, &c. vol. 1. fol.

created

created it: To his own peculiar people and church, before his incarnation and appearance in this vale of tears, and ſtate of ſuffering in the moſt *miraculous* and *adorable humility* [5].

Plato brings in his dear friend *Socrates* giving the character of a teacher of mankind, and inflexibly juſt man (or, as it may be tranſlated, *the* or *that juſt one*, one of the titles of the Meſſias in ſacred Scriptures) who ſays, *Such a benefactor to mankind will ſcarce be endured by them; but probably will be ſcourg'd, rack'd, tormented, have his eyes burnt out, and at laſt, having ſuffer'd all manner of evils and indignities, ſhall be cut in pieces, as the victims were, impal'd, or* crucify'd—— which the original word chiefly ſignifies.

Take the noble original from the 2d book *de Repub. p.* 361, 362. Οὕτω διακειμένῳ, ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τ' ὀφθαλμώ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται.

5. *Socrates* fully expreſſes his comfortable hopes of the immortality of the ſoul, and future happineſs, and upon that elevated and noble view raiſes himſelf above an

[5] S. Johan. i. 11.

unworthy ſubmiſſion to the tribunal he was before, and the fears of death.

O gentlemen of Athens, *either comply with* Anytus, *or not; either acquit me, or not: for I ſhall never act otherwiſe than I have done, tho' I was ſure ſeveral times to die. My accuſers may cauſe me to be put to death, but cannot hurt me. I am not concern'd for myſelf, but you; leſt by their falſe and malicious ſuggeſtions you ſhou'd be induced to paſs ſentence of condemnation againſt an innocent perſon, your faithful adviſer and benefactor, and ſin againſt the gift of God in raiſing me up to exhort and preſs you to true virtue.*

The pleaſantry of the *dying hero*, before he took off the poiſonous bowl, ſeems to me a proof, as of the intrepidity of his *courage*, and compoſure of his mind; ſo of the goodneſs of his *cauſe*, and his joyful *hopes*.

When his generous friend *Crito* ask'd him, *How ſhall we bury you? As you pleaſe, if you can lay hold on me.* And then gently he turn'd to the gentlemen of the company; *Gentlemen, I cannot perſuade our friend* Crito, *that I am the ſame* Socrates *who have juſt now diſcourſed to you; and to comfort myſelf and friends, have endeavour'd to prove, and perſuade you to believe, that when I have drank*

drank the fatal potion, I ſhall no longer continue with you, but ſhall go to the felicities *of glorious ſpirits.* Then, in the ſame vein of unaffected chearfulneſs, he deſir'd his friend, that when he ſaw his body burnt or depoſited in the earth, he wou'd not be concern'd on that account, that he had brought out, carried away, or interr'd *Socrates*[6].

Tho' this great man's hopes and preſages of a bleſſed immortality were daſh'd and weaken'd by doubts and ſcruples, yet he advances ſtrong reaſons, and expreſſes a great ſatisfaction in joyful expectations of their truth and certainty. Some learned men think, that this dubious manner of propoſing theſe noble notions proceeded, in a good meaſure, from the modeſt way of that philoſophy, the ſtudiers of which never affirm'd, they were ſure of any thing. Tho', I believe, it chiefly proceeded from the want of a clearer light, and of the diſcoveries and revelation of *that* ſupreme Teacher, and Saviour of human race, who has *brought life*

[6] Plat. Apol. Soc. p. 29, 30, 42. Phædo, p. 115. Agreeable to this Greek philoſopher's notion, is that clauſe of Cicero, the juſt and perpetual admirer and imitator of Socrates and Plato, *Mens cujuſque is eſt quiſque*, Ὀιχήσομαι ἀπιὼν εἰς μακάρων δή τινας εὐδαιμονίας, is a ſtrong and admirable expreſſion in the original.

and immortality to light by his glorious Goſpel.

This great man, both upon his tryal, and at his death, expreſs'd the nobleſt bravery, and moſt ſedate courage, and yet is dubious about a future ſtate, tho' his hopes were great and pleaſing. Take the laſt words of his moſt admirable defence; Ἀλλὰ γὰρ ὥρα ἤδη ἀπέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται εἰς ἄμεινον πρᾶγμα ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ [7]. How inferior are the *philoſopher's comfortable hopes* to the triumphant aſſurance of *the apoſtles*, of future happineſs, with reſpect to themſelves, and all devout and ſound Chriſtians!

What aſſurance of hope, what exultation of joy does the admirable St. *Paul* expreſs, in proſpect of future and eternal bliſs, in thoſe moſt ſtrong and tranſporting paſſages! Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.— Τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῷ γὰρ μᾶλλον κρεῖσσον [8]. What a glorious triumph is *that* of the ſame bleſſed miniſter and martyr of our Lord Jeſus, when he was in chains, and a near proſpect of a bloody death for the Goſpel; Ἐγὼ γὰρ ἤδη σπένδομαι,

[7] Plat. Soc. Apol. p. 42. Vide etiam ib. p. 28, 29, 30.
[8] Philip. i. 21, 23.

καὶ

καὶ ὁ καιρὸς τ ἐμῆς ἀναλύσεως ἐφέςηκε· τ ἀγῶνα τ καλὸν ἠγώνισμαι, τ δρόμον τετέλεκα, τ πίςιν τετήρηκα. Λοιπὸν, ἀπόκειταί μοι ὁ τ δικαιοσύνης ςέφανος, ὃν ἀποδώσει μοὶ ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· ὐ μόνον δ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τ ἐπιφάνειαν αὐτοῦ.

The dying philoſopher eſteems it one ingredient of future happineſs to ſee and converſe with the wiſe men and heroes of old, if there ſhou'd be truth in the notion of the ſoul's ſubſiſtence in another world; and names *Palamedes*, and *Ajax*, *Siſyphus*, and *Ulyſſes*, after *Minos*, *Rhadamanthus*, and *Æacus*, famous princes and lawgivers; *Muſeus*, *Homer*, and *Heſiod*, excellent poets and wiſe men. He has, indeed, placed 'em according to their merit; and if *Ajax* and *Siſyphus* had been left out of the converſation, it had been no prodigious loſs, no mighty diminution of his happineſs.

Take the original, wherein he expreſſes his high expectation of pleaſure from ſuch company, and at the ſame time doubts whether there was ſuch a ſtate; Ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι, εἰ ταῦτα ἔςιν ἀληθῆ. After mention of ſeveral of his choice people, from whoſe converſe he expected ſuch high ſatisfaction, he adds in a tranſport, Ἄλλως μειλιχος

ἂν τὶς ἔιποι καὶ ἄνδρας καὶ γυναῖκας, οἷς διαλέγεσθαι ἐκεῖ καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμηχάνου ἂν εἴη εὐδαιμονίας πάντως. And then, ſpeaking of perſons departed this life, he adds; Τά τε γὰρ ἄλλα εὐδαιμονέστεροι εἰσὶν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθῆ ἔστιν[9].

Theſe were great diſcoveries for an heathen man to make; but how low and poor is all this ſcheme and expectation, compar'd with the ineſtimable privileges, and infinitely glorious and happy ſociety, which the Goſpel aſſures us, all good Chriſtians ſhall enjoy to all eternity! 'Tis a magnificent and noble piece of eloquence, fit to inſpire Chriſtians with the moſt raviſhing hopes, and encourage their religious endeavours, and unwearied diligence, that they may not *neglect* and forfeit *ſo great a ſalvation:* Προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντι Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, κριτῇ Θεῷ πάντων, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ[1].

[9] Plat. Apol. Soc. p. 41. The Latin tranſlation of εὐδαιμονίας is *ſapientiæ* for *felicitatis.*

[1] Hebr. xii. 22, 23, 24.

The END of the FIRST PART.

THE SACRED CLASSICS

Defended *and* Illuſtrated.

VOL. II. PART II.

BEING A

DISSERTATION,

CONTAINING

An Account of the WRONG DIVISION of *Chapters* and *Verſes*; and the FAULTY TRANSLATIONS of the *Divine Book*; which weaken its *Reaſonings*, and ſpoil its *Eloquence* and *Native Beauties.*

LONDON:

Printed in the YEAR M.DCC.XXXI.

THE SACRED CLASSICS

Defended *and* Illuſtrated.

PART II.

A Diſſertation on the preſent Diviſion *of the New Teſtament into* Chapters *and* Verſes; *and the* faulty Tranſlation *of that divine Book, in many inſtances; which weaken its Reaſoning, and ſpoil its Eloquence and Beauties.*

CHAP. I.

WE have endeavour'd to vindicate the ſacred writers of the New Teſtament, with reſpect to their language and phraſeology in the original; and ſhew'd that there is true eloquence in thoſe heavenly authors; and more beauties than can

can be found in the *Greek* and *Roman* Claſſics; more than have been diſcern'd, and allow'd, by many pious divines, and celebrated ſcholars.

There are diſadvantages, which the divine writers lie under, as they are turn'd and repreſented in their tranſlation into modern languages; which the learned are concern'd for, and the unlearned take offence at, and are unhappily prejudiced againſt the *great original*, for the faults of inadequate verſions.

There ſeem to me no conveniencies in the diviſion of the *ſacred books* into chapters and verſes, that can balance the *inconvenience* and *prejudice* they bring. The moſt *valuable book* in the world is the worſt divided; and is deform'd and encumber'd with the moſt improper ſections and pauſes. Stops are made, chapters and verſes ended, where the ſenſe, narration, and argument is mangled and broke off. Even the moſt learned ſometimes loſe ſome of the pleaſure and advantage of their ſtudies, by reading books ſo unnaturally divided. Generally when the chapter and verſe ends, ſo does the reader's attention: he makes an unſeaſonable pauſe, and oft loſes not only the beauty and ſtrength of

of the period, but the concluſiveneſs of the reaſoning, and the connection and dependence of the context.

The famous *Robert Stephens* did good ſervice to religion and learning by many of his labours; and intended no harm by his diviſion of the New Teſtament into chapters and verſes, as we have 'em at preſent. If the reader deſires any account of that affair, he may be ſatisfy'd by conſulting Dr. *Prideaux*, *Rivet*, *Leuſden*, &c[1]. I am not *concern'd* to relate the *ſtory*; but am *ſorry* it was *fact*.

The reader will be pleas'd with the clear account Mr. *Locke* gives of this matter; whoſe words I put down, becauſe none of my own can expreſs the thing ſo emphatically[2]; "One great inconvenience, that the New "Teſtament labours under, in its preſent "form, is, its improper diviſion into chap-"ters and verſes; whereby they are ſo "chopp'd and minc'd, and ſtand ſo broken "and divided, that not only the common "people take the verſes uſually for diſtinct "aphoriſms; but even men of more ad-

[1] Connection, vol. 1. p. 338. ed. 8°. Iſagoge, c. 29. p. 509. Philol. Heb. p. 4.

[2] Preface to St. Paul's Epiſtles.

"vanc'd

" vanc'd knowledge, in reading them, loſe
" very much of the ſtrength and coherence,
" and the light that depends on it."

Our minds are ſo weak and narrow, that they have need of all the helps and aſſiſtances that can be procur'd, to lay before them undiſturbedly the thread and coherence of any diſcourſe; by which alone they are truly improv'd, and led into the genuine ſenſe of the author. When the eye is conſtantly diſturb'd with looſe ſentences, that by their ſtanding and ſeparation appear as ſo many diſtinct fragments, the mind will have much ado to take in, and carry on in its memory, an uniform diſcourſe of dependent reaſonings; eſpecially having from the cradle been uſed to wrong impreſſions concerning them, and continually accuſtom'd to hear them quoted as diſtinct ſentences.

A new diviſion of the ſacred book into chapters, ſections, and periods, might be ſo contriv'd and manag'd as to make a new edition very commodious and beautiful; which wou'd overbalance all inconveniences which ſuperſtition and weakneſs cou'd pretend might ariſe from alterations; and make a victorious and ſpeedy way to the favour and full approbation of the world.

Upon

Upon ſuch an alteration (which wou'd be to the infinite ſatisfaction of numbers of pious and learned men, and the great improvement of Chriſtian knowledge) care wou'd be taken by thoſe able perſons whom our governors in church and ſtate ſhou'd wiſely chuſe out for ſuch a glorious work, that the pſalms in the liturgy ſhou'd not be render'd inconvenient for the uſe of reſponſes and divine muſic; and that the epiſtles, goſpels, and leſſons, that are with great judgment adapted to the various times, actions, and wonders of our Saviour's life, might, abating a few changes, be preſerv'd in their preſent ſituation; that compoſes ſo *regular a courſe of devotion* in the Church of *England*; and contributes ſo effectually to promote the acceptable chearful worſhip of its ſteady and pious communicants.

The writings and quotations of authors upon divine ſubjects might eaſily be accommodated to the new regulation. The old concordances wou'd be a little incommoded, but not at all render'd uſeleſs; and new ones wou'd be framed, which wou'd be books much more valuable and entertaining; and much better anſwer the end of ſuch compoſitions: where not only words and phraſes disjointed

disjointed from the context, and making up no complete ſenſe, might be found; but the myſteries of religion wou'd be placed in one advantageous view; expreſs'd in the moſt *ſolid*, *moving* eloquence of Scripture language.

The *Chriſtian Inſtitutes* are a book of this nature, where the attributes, works, and wonders of God are expreſs'd in his *own words*; where the *ſimplicity* and *ſublimity* are equally to be venerated; and the *pleaſure* and the *improvement* equally exquiſite and great to every reader, who by *underſtanding* and *virtue* is qualify'd to diſcern and reliſh ſuch *divine compoſitions*.

The caſe of the improper and abſurd diviſion of chapters and verſes in the New Teſtament does not require a long proof: but for the ſake of young ſtudents, who have not yet duly conſider'd theſe matters, I will produce a few inſtances, with ſhort remarks upon them: when they have made a further advancement in their ſtudies, their own obſervation will furniſh them with too many.

§. 2. *Of*

§. 2. *Of wrong Diviſion of* Chapters *in the New Teſtament.*

NOT to take notice of the abrupt concluſion of chap. xxi. of the *Acts*, I ſhall produce inſtances that as much break off the narration and connexion of the argument, and as manifeſtly ſpoil the elegancy and harmony of the language. The ſixteen firſt verſes of the xxth chap. of St. *Matthew* ſhou'd be join'd to the nineteenth, becauſe of the near relation of the ſubject treated of in the latter end of the firſt, and the beginning of the next. The laſt verſe in the xixth chap. requires in true connexion and dependence the ſixteen following, to explain and illuſtrate it. The iii. chapter of the epiſtle to the *Coloſſians*, from the eighteenth verſe incluſively, ſhou'd be laid to the iv. chapter, that the duties of parents and children, husbands and wives, maſters and ſervants, may be laid in one view, and with more advantage and emphaſis be compared.

The firſt verſe of the vii. chapter of the ſecond epiſtle to the *Corinthians* ought to be connected to the laſt of the ſixth, becauſe 'tis a neceſſary and natural inference from

St. *Paul*'s reaſoning before. Since God the Father has made ſuch great and precious promiſes to Chriſtians thro' the merits of his Son, and the inhabitation and ſanctifying operations of his Holy Spirit, 'tis their duty and ſupreme wiſdom and intereſt to make all poſſible returns of gratitude, and to give all diligence to perform thoſe conditions, upon which ſuch great mercies and ineſtimable privileges depend, and are promiſed. *Having therefore, my beloved, ſuch promiſes, let us purify ourſelves from all pollution of fleſh and ſpirit, perfecting holineſs in the fear of God*, is naturally connected to, and depends on, the foregoing doctrine and reaſoning: And that noble epiphonema and concluſion from the doctrine of a glorious reſurrection, *Wherefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord*, may as well be ſeparated from the xvth chapter of the firſt epiſtle to the *Corinthians*; which wou'd maim and diſmember that ſacred and ſublime piece of eloquence.

The laſt verſe of the viith chapter of St. *John*'s Goſpel ſhou'd make the beginning of the

the next chapter. Every one ſees how naturally thoſe two verſes are united; and what a force and violence is put upon the connexion, if they are ſeparated; Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. The reſt of the company retir'd to the accommodations and refreſhment of their own houſes; when the Son of God, who had not a place where he might repoſe his *ſacred head*, and *whoſe meat and drink it was to do his Father's will*, repair'd to the Mount of *Olives*, his uſual and beloved place of heavenly retirement and devotion: and after he had ſpent the whole night in the divineſt exerciſes, he went to the temple early in the morning to do *great good* to numbers waiting on him; to heal their ſickneſſes, and preach to them the words of eternal life.

The five firſt verſes of chap. xxii. of the *Revelation*, ought to be laid to chap. xxi. and a new chapter or ſection to begin at the ſixth verſe; becauſe the glorious deſcription of the flouriſhing and triumphant ſtate of the Church is ſo far continu'd: and to ſeparate and make a break in the parts of that moſt lively and divine repreſentation, wou'd diſcompoſe the order, blemiſh the

beauty, and enervate the vigour of that ſacred piece of eloquence [3].

Numerous inſtances beſides theſe of chapters and ſections wrong divided, and unnaturally ſeparated, might eaſily be produced; but I forbear troubling the reader, who, I believe, will think theſe mention'd to be ſufficient.

§. 3. As to the *verſes*, there is not one chapter in the New Teſtament, as far as I have obſerv'd, but is faultily divided; that is, we have that portion of ſacred writ figur'd and mark'd out for a complete ſenſe (which ought to be a period) which does not finiſh out a complete ſenſe. And this muſt not only often hinder the reader from readily taking the meaning and connexion of a paſſage; but makes the ſtyle look rough and horrid, and breaks the noble periods into little fragments, and disjointed members. In the xxth chap. of St. *Matthew*, the 10th, 11th, and 12th verſes, if laid together, wou'd make a well ſounding and fine period; *ſaying*, in the 12th verſe, cannot be ſeparated

[3] Hæc avelli a ſuperioribus non debuere; cohærent enim: continuatur enim hic deſcriptio florentis ſtatus Eccleſiæ. Grot. in loc.

from

from the preceding verſes; and in its preſent ſituation, looks barbarouſly.

So in the ſame divine author λέγων very improperly and viciouſly begins the ſecond verſe of the xxth chap. naturally dependent on the firſt, to the manifeſt ſpoiling of the integrity and graceſulneſs of the period. In the xxiſt chap. of St. *Matthew* the period ſhou'd begin at verſe 17, and end at the 19th, at εἰς τ αἰῶνα, and the remainder of that verſe be united to the xxth; ſo both the periods wou'd be compact and full as to their ſenſe, regular and harmonious in their numbers.

The introduction or preface of St. *Luke* to his Goſpel ought to be laid all together, in a complete period of four noble colons; and is by our monſtrous diviſion extremely defac'd and diſmember'd.

The 15th and 16th verſes of St. *Matthew* chap. xxi. the 41ſt and 42d verſes of St. *Luke* chap. x. and the 11th and 12th verſes of St. *Luke* chap. xi. muſt be united and connected; otherwiſe the ſentences will be unnaturally mangled and torn to pieces; the fulneſs of the ſenſe will not appear; and the beauty and graceſulneſs of the oppoſition will be eclipſed.

The 29th and 30th verſes of St. *Mark* chap. x. the 3d, 4th, and 5th verſes of St. *John*'s Goſpel, chap. viii. the 28th, 29th, and 30th verſes of St. *Luke*'s Goſpel, chap. xiv. ought to be united; becauſe they are abſurdly divided, to the violation of ſound grammar, and the loſs of good ſenſe. So thoſe ſeveral paſſages which are mark'd in the margin [4].

The 9th, 10th, 11th, and 12th verſes of the Epiſtle to the *Coloſſians*, chap. i. ſhou'd be join'd (putting περιπατῆσαι ὑμᾶς, i. e. εἰς τὸ ὃν, ἕνεκα τοῦ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν) into a parentheſis: Upon this connection how clear wou'd the conſtruction be; which, upon the preſent diviſion, ſeems diſturb'd and entangled; how round the period! how vigorous and divine the ſenſe!

'Tis neceſſary to connect the 2d, 3d, 4th, and 5th verſes of chap. xiii. of St. *John*'s

[4] S. Matt. xxiv. four laſt verſes. Zachary's noble ſong in S. Luke, chap. i. 9 verſes, from 67, to 75. both incluſive 2 Theſſ. ii. 1, 2. S. Luke xxiii. 50, 51, 52. Revel. i. 10, 11. Revel. i. 5. τῷ ἀγαπήσαντι muſt begin a new period, to end at the concluſion of ver. 6. 2 Tim. i. 8, 9, 10, 11 'Twill be no eaſy matter to find a paſſage equal to Philip ii. 25, 26, 27, 28. in natural ſentiments, and expreſſions of undiſſembled friendſhip. Chriſtian charity, and the tendereſt compaſſion: and thoſe verſes ought to be compacted into one noble period.

Goſpel,

Goſpel, both to keep the ſenſe clear and diſentangled, and with advantage to repreſent in one view the parts and circumſtances of that wonderful inſtance of our bleſſed Saviour's humility and condeſcenſion. As indeed not only the afore-mention'd verſes ſhou'd have been united into one period; but our Lord's divine converſation with his diſciples on that ſubject, and the anſwers of St. *Peter*, ſhou'd have been laid together in one ſection; which wou'd have ended with the 20th verſe.

'Tis my opinion, that the unnatural ſeparation of the 59th, 60th, and 61ſt verſes of chap. xxvi. of St. *Matthew* led the learned *Kuſter* to that raſh cenſure, in pronouncing ὑχ εὗρον a tautology, and therefore the firſt to be ſtruck out (to prevent an imaginary tautology in the laſt) of the ſacred book, as a blemiſh and corruption; and that only upon the authority of one ſingle manuſcript. If all repetitions not ſuperior to this, were to be ſtruck out of the beſt authors, we ſhou'd entirely loſe the beauty and emphaſis of ſome of the fineſt paſſages, both in the *ſecular* and *ſacred* Claſſics. The firſt καὶ ὑχ εὗρον in the 60th verſe, ſhou'd be join'd to θανατώσωσι in the 59th. The chief prieſts

and elders, and whole aſſembly, ſought for falſe witneſs againſt Jeſus, that he might be put to death; and at *firſt* they found none: and, after, when many falſe witneſſes came, allur'd by proſpect of gain, and villainous promiſes; yet ſtill they found none, that came up fully to their *bloody point* and *barbarous malice*, in proſecuting that *adorable innocence*. So that, in my opinion, the harſhneſs and diſtaſteful ſuperfluity does not lie in the repetition of the *author*, but in the groundleſs ſurmize and ſcruple of the *critic* [5].

That moſt noble and divine paſſage in the xth chapter to the *Hebrews*, from the 19th to the 25th verſes, both incluſive, wou'd appear in all its native beauty, connexion, and agreeable harmony, if divided into two periods; than which neither *Greece* nor *Rome* can ſhew any more compact, or of more grateful ſound, and ſtronger ſignification.

[5] Matt. xxvi. 60. legitur καὶ οὐχ εὗρον. Καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. Quis non illico videt repetitionem illam τῶ οὐχ εὗρον, hic non ſolum eſſe ingratam, ſed etiam ſupervacaneam? Quare prius illud, καὶ οὐχ εὗρον, delendum cenſeo; idque autoritate MS. Pariſ. 3. in quo verba illa deſunt. D. Kuſter Præfat. ad Gr. Teſt. p. 4.

The

The firſt period naturally ends in ὕδατι καθαρῷ, which is ſo full a comprehenſion of ſenſe, and ſo proper a pauſe, that both the thought and the ear acquieſce, and are ſatisfy'd. The next period begins at κατέχωμεν in the 23d verſe; and, I preſume, muſt end at the concluſion of the 25th verſe; μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

I find the Oriental verſions favour this diviſion; and the author of the *Oxford* Paraphraſe and Annotations judiciouſly begins a new ſentence at κατέχωμεν. Some wou'd have ἐγκαταλείποντες put for ἐγκαταλείποντες ἐστε, or ἐγκαταλείπετε, which is the ſame thing, and agreeable to the purity of the *Greek* language. Theſe gentlemen, one may ſuppoſe, uſed this caution to prevent, as they imagin'd, an impropriety of putting ἑαυτῶν for σεαυτῶν: but we have in the *firſt volume* ſhew'd theſe changes to be common in the ſoundeſt and politeſt authors. The *Syriac* and *Æthiopic*, agreeable to this, have it, 1. *nec*, 2. *& ne deſeramus congregationem noſtram.*

That grand and eloquent paſſage of St. *Paul*, 1 *Theſſ.* ii. 10, 11, 12. is diſmember'd and entirely broken by that unnatural and abſurd diviſion. Lay it all together in its proper connexion,

connexion, nothing produces a nobler ſenſe, nothing yields a harmony more agreeable to an ear that can reliſh ſuch charms. Ὡς ἕνα ἕκαστον ὑμῶν has been ſtruck out by one (whoſe head was not ſo happily organiz'd) out of a weak fear that ὑμᾶς following wou'd make it a tautology. We have formerly ſhew'd that ſuch repetitions are agreeable to the uſage of the beſt authors, ſometimes neceſſary, generally emphatical and moving; to which add, Ἐμοὶ μὴν, εἰ χὴ μὴ καθ' Ἑλλήνων χθόνα πεθεάμεθ', ἀλλ' ἔν ξυνετὰ μοι δοκεῖς λέξειν[6].

Μὴ πάντες δυνάμεις is by tranſlators unnaturally ſeparated from the beginning of the next verſe in the xiith chap. of the firſt epiſt. to the *Corinthians*; and then, as a conſequence of that perverſion, very oddly render'd; *Are all workers of miracles? Have all the gifts of healing?* This great blunder had been prevented, had it been conſider'd that the laſt member of the 29th verſe ſhou'd have been united to the firſt of the 30th, and that δυνάμεις is govern'd of ἔχουσι. Then the whole paſſage wou'd run eaſy and unconſtrain'd; the grammar and ſenſe wou'd be clear; the connexion of the clauſes of

[6] Eurip. Phœniſſ. 510, 511. SS. Claſſ. vol. 1. p. 66. Ter. Adel. ver. 307, 308.

this

this noble period natural; and the harmony ſtrong and ſprightly. 1. *Are all apoſtles? Are all prophets? Are all teachers?* 2. *Have all the power of miracles? Have all the ſupernatural gifts of healing diſeaſes?* 3. *Do all ſpeak with tongues?* (or in ſtrange languages) *Do all interpret?*

Harry Stephens in his excellent preface to his *Greek* Teſtament has given us this judicious obſervation; which, 'tis probable, he borrow'd from the *Syriac* verſion; which is thus render'd by the *Latin* tranſlator, *Num omnes edunt virtutes? Num omnes habent dona ſanationis?*

But multiplication of inſtances is unneceſſary and needleſs. In ſhort, the whole frame of the ſacred volumes, as it is at preſent cramp'd and disfigur'd, by its odd diſpoſition into chapters and verſes, muſt be taken down, and put into a more advantageous form and order, before it will appear in its due proportion, in its native ſtrength and gracefulneſs. And was that great work committed to the hands of able and pious critics and ſcholars, by the national authority, a *ſelect ſociety* of ſuch well qualify'd perſons, ſet on by the command, and enliven'd by the

the encouragement and bounty of our ſuperiors, wou'd, in competent time, accompliſh the noble work; and by a skilful diviſion, and judicious tranſlation of the *heavenly book*, wou'd ſet the language and argumentation of it in the moſt advantageous and ſtrong light. They wou'd appear to be *workmen* that wou'd not need to be *aſhamed*, *rightly dividing*, juſtly comparing, and interpreting the book of God our Saviour, the *words of eternal life*.

I end this chapter with a remark upon that ſublime and marvellous paſſage in *Coloſſ.* ii. 1, 2, 3. by forgetfulneſs not put in its proper place, which join'd together make a complete period of the moſt harmonious ſound, and important ſenſe: where we may obſerve, what is indeed the leaſt beauty in this grand inſtance of divine eloquence, that the article is *omitted* and *uſed* before the nouns with ſuch *propriety* and *ſeaſonableneſs*, that gives a grateful variety; heightens the harmony of the numbers; and adds grace and ſtrength to the whole ſentence. There is in it all the ſweetneſs and ſmooth run, without the profuſion and ſuperfluous multitude of articles frequently occurring

occurring in *Iſocrates*; ſometimes in other ſelect writers of *Greece*; Ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ· ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι, ver. 2, 3.



CHAP.

CHAP. II.

A ſhort Account of the Tranſlations *of the* Greek *Teſtament, eſpecially the moſt common and celebrated* Latin *Tranſlations; whereby it will appear, that thoſe Sacred Books lie under ſome Diſadvantages, by reaſon of ſeveral Faults and Miſtakes in thoſe* well meant, *and, in general,* uſeful *Performances.*

TRanſlations of the ſacred book into the mother tongues of all people and nations profeſſing Chriſtianity, were very early, and abſolutely neceſſary, that all men might know, what all were obliged to believe and practiſe: That they might hear and read, in their own language, the wonderful things of God, the adorable myſteries and morals of the Goſpel of Jeſus; ſo infinitely conducive to the inſtruction, the honour, the preſent and eternal conſolation of human race.

The

The Eaſtern verſions are generally of admirable uſe, to expreſs the force and emphaſis of the inſpir'd text with great advantage; and by reaſon of the juſt and general eſteem they were in, amongſt the moſt famous and flouriſhing churches. Their wonderful conſent and harmony in all points of moment, prove the *divine original*; and that God was its author and protector in a peculiar manner, appears from their preſervation in their primitive purity and integrity, in defiance of the rage of perſecutors and tyrants, who employ'd all their power to *deſtroy* and *aboliſh* them, and of the malice and wicked diligence of heretics and blaſphemers, who uſed all the artifices of cunning and treachery to *debaſe* and *falſify* them. The tranſlators of theſe ineſtimable volumes into modern tongues are not to be defrauded of their juſt praiſes; the Chriſtian world is in general oblig'd to 'em for their pious and learned labours; which are neceſſary to thoſe who don't underſtand the original; and, in ſome meaſure, uſeful and entertaining to thoſe who *do*.

But, that ſome unwary readers have conceiv'd a wrong notion of the *ſacred* writers, by the verſions of ſome learned men, who have ſometimes miſtaken the ſenſe of their adorable

adorable authors, and often weaken'd it by their inadequate and improper rendring, is too plain to be deny'd; and at the ſame time that it proves the infirmities and frailty of fallible men, ought to give all judicious and devout ſcholars this good inſtruction and warning, that they ſtudy the *divine originals* with all poſſible *care*, and read their verſions with great *caution*. The vulgate *Latin* tranſlator is not to be condemn'd in general, as ſome bigots have done, without conſideration and juſtice; for in many places the tranſlation is certainly pure and proper; which has been reflected upon by raſh critics; and ſometimes alter'd for the worſe by modern tranſlators.

St. *Jerome* improv'd and reform'd the old *Latin Italic* verſions. Of later times Pope *Sixtus Quintus* publiſh'd the vulgate *Latin* Bible. *Gregory* XIV. began another, which *Clement* VIII. finiſh'd, *A. D.* 1592, under the falſe name of *Sixtus Quintus*; and theſe editions prodigiouſly contradict one another.

The ſounder and more learned divines of the Church of *Rome* interpret the decree of the Council of *Trent* in honour and eſtabliſhment of this tranſlation, to mean, that it

it ſhall be preferr'd only to other tranſlations, not to the original *Hebrew*; and allow there are ſeveral faults and blemiſhes in it [1].

The ill-natured bigots, and unlearned theologues of the *Roman* Church, were the only perſons that undervalued the *Hebrew* original, and the *Greek* verſion; and with equal impudence and ſtupidity, preferr'd the vulgate verſion, even in excluſion of the *Hebrew* verity, and all tranſlations.

Several of theſe gentlemen have declar'd the vulgate verſion to be the fountain of Scripture; and that without it, the *Hebrew* text is almoſt uſeleſs;——altogether to ſuch critics. The pious and illuſtrious Cardinal *Cajetan*, for owning that there are ſeveral faults in this tranſlation, is by a pert hot writer condemn'd as an heretic.

Above all one *Nic. Ramus* expreſſes himſelf with conſummate impudence, and blaſ-

[1] Dicimus Trid. Concilii Canonem cæteris quidem omnibus Latinis vulgat. vet. edit. anteponere, & canonicam auctoritatem eidem attribuere; Græcarum autem ac Hebraicarum nullam vel tacitam vel expreſſam mentionem facere: non damnavit igitur nec exploſit Hebr. aut Græcas editiones.—— Sed nec eiſdem vulg. Lat. editionem prætulit; quam ſolis Latinis omnibus anteponendam ſtatuit Julius Rugerius Secret Apoſtolic. apud D. Hody de Text. Orig. p. 522. Vide p. 526. & p. 532, 533, 511, 512, 524.

phemous ſcurrility, when he compares the vulgate *Latin* Bible in the *Alcala* edition placed between the *Hebrew* and the *Septuagint*, to our bleſſed Saviour crucify'd between two thieves; meaning the *Septuagint* by the penitent thief; and, ſuch was the good man's modeſty and underſtanding, the *Hebrew* text by the impenitent thief[2].

A notable reaſon may be given why the furious and blind zealots of the *Romiſh* church depreciate the ſacred and moſt precious original, and magnify and adore a faulty and very imperfect verſion, beſides their profound ignorance; which is, that the *holy tribunal* of the *Inquiſition* cannot proceed ſo regularly againſt people accuſed before 'em of heretical pravity; becauſe the peeviſh heretics will be apt to appeal to the *Hebrew* original[3], which plea it may not be ſafe to admit, becauſe not eaſy to over-rule, unleſs it be *in their infallible way.* And is it not a great pity, that ſuch a *venerable court of high juſtice* ſhou'd meet with any obſtructions in their moſt impartial and cha-

[2] Vide D. Hodium de Text. Orig. &c. p. 510, 511.

[3] Melchior Canus hoc argumento utitur in patrocinium vulgat. verſ. de Inquiſitoribus hæreticæ pravitatis, quòd non ſecus poſſent in jus vocare, aut refutare hæreticos, utpote ſtatim ad Textus Originales provocaturos. Hod. p. 511.

ritable

ritable proceedings? or that thoſe moſt *chriſtian judges*, and *compaſſionate fathers*, ſhou'd be checqued from giving a quick diſpatch to miſcreants and heretics, and delivering 'em to the ſecular arm with ſuch *favourable recommendations*, and *earneſt interceſſions* for mercy?

If any one wou'd ſee more upon this ſubject, he may have full ſatisfaction from the very learned and laborious Dr. *Hody*. I am afraid this may be accounted a digreſſion; but hope it will not be altogether unuſeful or unacceptable to my younger reader.

St. *Matth.* ch. xxviii. ver. 1. is very oddly and barbarouſly render'd in this verſion, ſo that neither the ſenſe, nor propriety of language is preſerv'd; *Veſpere autem ſabbathi, quæ luceſcit in prima ſabbathi*, &c. A great miſtake is committed in the tranſlation of St. *Mark* chap. vii. ver. 31. which depends on an abſurd various reading; contradicts other places of Scripture; and is inconſiſtent with the ſituation of thoſe countries; *Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilææ* [4].

[4] Vide Not. Crit. in Teſt. Nov. Wetſtenii Amſterdam, p. 8. col. 2.

The vulgate tranſlation is ſuperſtitiouſly nice and ſcrupulous in rendring all the particles in the *Greek* literally, and keeping their firſt and moſt uſual ſignification, when they ought to be taken in a different ſenſe; which occaſions inconſequence in the diſcourſe, and harſhneſs in the connexion. By this means the moſt beautiful and pure *Greek* original is deformed and corrupted, by being diſguiſed in vicious and barbarous *Latin*[5]. We have in that famous paſſage of St. *John*'s Goſpel, chap. xx. ver. 25. *locum*, as if the original was τόπον, and not τύπον, which is a various reading of very little authority, and prodigiouſly weakens the emphaſis and nobleneſs of the word, which from the apoſtolical age has had poſſeſſion in a great majority of the beſt and moſt valuable manuſcripts[6].

But it were endleſs to mention particulars. I paſs on to *Beza*, a man of polite learning and good skill in the *Greek*; but who ſo ſtrictly adheres to the original in numerous places, that he tranſlates the articles, tho' the *Latin* language won't bear them. There ſeems to be a ſort of profuſeneſs and exceſs

[5] S. Johan. xviii. 7. & ſæpius in iſto capite, &c.
[6] Vide Mill. in loc. Dr. Bois in loc.

in

in the uſe of the particles in this noble language; which contribute to the beauty, harmony, and agreeable turn, becauſe they abound moſt in all the nobleſt writers, both in verſe and proſe; ſo that if you either take 'em away from the *Greek*, or render 'em all literally in the *Latin*, you weaken and blemiſh both languages: The one you ſtrip of its neceſſary and very graceful ornaments; the other you encumber and make heavy by ſuperfluous additions, foreign to its uſage and genius. Examples of this are very numerous; a few may be ſeen in the paſſages referr'd to below [7].

Both this gentleman, and his friend *Piſcator*, with great confidence ſtrike ἐκ in *Acts* xvii. ver. 24. out of the ſacred original; tho' there is no various reading in that place, and the word is very ſtrong and emphatical; and ſuch repetitions very uſual and graceful in good authors. Indeed this learned tranſlator uſes an intolerable liberty in altering the ſacred text at pleaſure, to remove a difficulty he cannot conquer; or to prevent a ſoleciſm or impropriety which he vainly

[7] S. Matt. i. 16. 6. —regem illum — gens ille.

imagines wou'd be in the eſtabliſh'd and genuine reading [8].

But to omit leſſer faults, that relate to grammar and criticiſm; the grand and capital fault in *Beza*, *Piſcator*, and the reſt of the *Calviniſtical* perſuaſion, is, their accommodating their tranſlations to that gloomy and diſmal notion they had conceiv'd about abſolute and irreverſible decrees of *reprobation*: By which the infinite goodneſs of God is impeach'd; the moſt precious and extenſive merits of our bleſſed Saviour undervalu'd and confin'd; and the Goſpel, that brings life and immortality to light, made only in favour of a choice number of people, that fanſy themſelves more pure than their brethren; and ſubſervient to a party-cauſe. In ſhort, 'tis a doctrine ſo dire and ſhocking, that all its odious conſequences, and full malignity, can neither be expreſs'd with ſafety and decency; nor ſeriouſly thought of without horror.

[8] D. Beza ſæpius a recepta lectione ſine neceſſitate diſcedit, & unius, interdum nullius codicis autoritate fretus prætoriam exercet poteſtatem, ex conjecturis mutando, & interpolando Textum Sacrum pro libito. D. Walton Proleg. p. 33. Vide Bezam in S. Lucam ix. 48, 53. 1 Cor. xv. 55. He has tranſlated very inaccurately, tho' with an anxious and over-labour'd diligence, S. Marc. xiv. 44. S. Luc. v. 25. Acts xxvi. 21. —xxvii. 20.

Caſtalio

Caſtalio is one of thoſe gentlemen who talk of the ſoleciſms of the *Greek* Teſtament; and I am ſorry to ſay, *that* is not the only injury he has done the ſacred writers. 'Tis true, he is generally a polite and elegant tranſlator; and often a ſound and judicious interpreter: Yet his greateſt admirers will ſcarce deny but that he is ſometimes over-nice, and ſacrifices the noble ſimplicity and grandeur of the moſt vigorous *Hebraiſms*, and lofty expreſſions, to a ſpruce and affected *Latiniſm.* For the authentic eccleſiaſtic word *angelos* he uſes *genios*; for *baptizo*, *lavo*, &c. He is ſo far from reaching the noble force of the divine originals, that he does not come near the beſt verſions. The tranſlation is overcharg'd with falſe rhetoric; is often effeminate; ſometimes profane; ſeldom adequate and ſuitable to the divine ſolemnity and weight of the ſubject treated of[9].

The firſt epiſt. to *Timothy*, chap.vi. ver.10. is turn'd much below the ſpirit of the original; Ἑαυτὲς περιέπειραν ὀδύναις πολλαῖς: how much by that tranſlation! *Seſe in multos dolores induxerunt.* Our tranſlation is juſt;

[9] Riveti Iſag. p. 179. Dupin's Canon of Old and New Teſt. c.7. p. 205. Collier's Appendix, in voce *Caſtalio.*

They have pierced themſelves with many ſorrows. By indulging greedy appetites, and wicked paſſions, ſinners wound their conſciences; and ſtab themſelves thro' and thro', as with a lance or dagger. So the judicious *Plutarch* uſes the word; ſo the prince of heroic *Greek* poetry —— ὀδύνῃσι πεπαρμένος ὀξείῃσι.

His verſion of *Acts* ii. 26. enervates and ſpoils the vigour of the noble original; *I rejoice in my mind, and triumph with my tongue, creeps* after the ſenſe, but comes not up to the life and fervour of the *Greek*; Ἐυφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσα μου, *My heart rejoiced, and my tongue triumphed.*

The turn of the manner of the phraſe, and exchange of the dialogue into a plain and continu'd narration, checques the vigour and ſprightlineſs of the *Greek*, in St. *John* xix. 21. *Caſtalio* has a low and incompetent word to render that noble paſſage in St. *John*, ὃ ἐθεασάμεθα, *which we have attentively view'd, with* joy *and* wonder. So *Xenophon* uſes that word [1]; ſo *Homer* [2]; Οἱ

[1] Xen. Cyrop. p. 467. ed. Hudſon.

[2] Θηεῦντο μέγα ἔργον, Hom. Il. ή. ver. 444. is by the ſcholiaſt render'd ἐθαύμαζον, and by the great Joſhua Barnes, *intentè ſpectabant.*

ἢ ἄνθρωποι καλῶ ὄντος τῶ δεάματος τῶ Ἀβραδάτου καὶ τῶ ἅρματος, ὃ πρόσθεν ἐδύνατο θεάσασθαι αὐτὸν μᾶλλον ἡ Πάνθεια ἀπῆλθε: *Tho' the ſight of* Abradates *and his fine chariot was very beautiful and entertaining, yet the company cou'd not view him,* with ſo much admiration and pleaſure, *till* Panthea, the far more charming and attractive ſpectacle, *was gone out of ſight.*

In that auguſt deſcription of the Son of God in *Coloſſ.* i. 15. ὃς ἔστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, is by *Caſtalio* turn'd, *Imago inaſpectabilis Dei,* &c. which ſome critics think too weak, upon the authority of *Tully,* in that paſſage in his *Offices,* l. 3. p. 152, *Ed. Cockman.*——*Germanæ juſtitiæ ſolidam & expreſſam effigiem nullam tenemus; umbra & imaginibus utimur.* But this might eaſily be excuſed. I think he has acquitted himſelf much worſe, by leſſening the force and majeſty of a parallel place by a low and diminutive word; *Solium tuum, O* Dive, *in omnem permanet æternitatem,* is exceſſively below the plain ſimplicity and majeſty of —ὁ δεσπότης σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος. *Dive* is nothing to ὁ Θεὸς, which is in ſacred Scriptures generally applied to the true God by nature, and oftner to God the Father, than to God the Son, of the ſame nature and majeſty,

majeſty, coeternal and coequal. Tho' the *Arrian* obſervation and criticiſm upon this point is falſe and trifling [3].

Shall that adorable perſon, who is heir of all things, by whom the heavens, and earth, and all their inhabitants were made, who ſupports all the frame of being, and univerſal nature by the word of his power, and ſovereign providence, be properly expreſs'd by *Divus?* which, I think, is never apply'd to the pagan *Jupiter.* He is *Divum Pater*, but to ſubordinate deities; and often to mere mortals, whom they out of ſuperſtition or flattery profanely and ſtupidly deify'd. The *Roman* emperors were complimented with this title; and the poet *Lucan* diſtinguiſhes betwixt *Superi* and *Divi*, *Pharſal.* 7. ver. 457. *Bella pares* Superis *facient civilia Divos.* But this diſtinction does not always hold.

The ſenſe of St. *Luke* in his Goſpel, chap. vii. ver. 30. is perverted by that verſion; *The Phariſees and Lawyers diſannull'd the pur-*

[3] Θεῦ πατρὸς, Gal. i. 1. ἐν μορφῇ Θεῦ—ἴσα Θεῷ, Phil. ii. 6. S. Johan. i. 5. 20. — xx. 28. ὁ κύριός μου, καὶ ὁ Θεός μου, Rom. ix. 5. Vide S. Chryſoſt. in Gal. i. 1. Philip. ii. 6. Bp. Pearſon on the Creed. Dr. Waterland Serm. 1. on Chriſt's Divinity, p. 28. The Arrians, and other heretics of old, were always uſed to quibbling and cavilling; they diſtinguiſh'd ἀπὸ and διὰ, ἀπὸ, as they ſaid, was always apply'd to the Father, and διὰ to the Son. But S. Chryſoſtom confutes this idle fancy, on Rom. i. 7. where 'tis εἰρήνη ἀπὸ Θεῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.

poſe

poſe or *counſel of God*,——as far as was in their power:—— whereas it ſhou'd be, *Thoſe* ——obſtinate——*men fruſtrated the merciful counſel* or *purpoſe of God to them:* And the reaſon is ſubjoin'd,——*being not baptized of him*——rejecting the baptiſm and preaching of St. *John*, the meſſenger and fore-runner of the Meſſias, which good providence call'd them to, in order to their happineſs, thro' repentance, and faith in the Saviour of the world. His tranſlation of that moſt noble and vigorous place, *Epheſ.* iii. 14, 15, 16, 17, 18, 19, (which, by the bye, make up only one complete and full period) goes too far from the original language and conſtruction; and makes thoſe alterations in the contexture of the phraſe and diſcourſe, which diſguiſe and ſophiſticate the ſacred eloquence; enervate the vigour of the expreſſion; and cramp its majeſty and freedom.

I ſhall omit ſeveral ſmaller liberties which this learned gentleman aſſumes, which blemiſh the ſacred authors; and give a wrong turn to 'em; and tend to miſrepreſent their way of ſtyle, and prejudice ſome of their readers, who judge of the original, they are very imperfectly acquainted with, by the tranſlation, which they better underſtand,

and

and often more admire. Νηϛεία turn'd into Νηπεμία, is a bold and groundleſs conjecture, without any neceſſity, or ſingle manuſcript to ſupport it, and appears more weak by the ſuperfluous and unavailable pains he takes to defend it[4]. *Omnem temporum æternitatem* ſeems to me a daring flight, and will be ſcarce parallell'd in any of the polite *Latin* authors, into whoſe language and phraſeology he was too deſirous to tranſlate his divine authors[5].

'Tis a luxuriancy in a tranſlator, when he renders the ſame word repeated very near in two or three lines diſtance, and exactly ſignifying the ſame thing, in different words, as παραλυτικὸς in St. *Mark* chap. ii. ver. 3. is *membris captus*, in ver. 4. 'tis *ſideratus*. And why muſt the phraſe be turn'd in St. *John* c. xx. v. 13. *They have taken away my Lord*, into *my Lord is taken*, when that turn neither makes the paſſage more plain, more pure in the *Greek*, nor ſo emphatical? This, and ſome parallel paſſages, have been cen-

[4] Act. xxvii. 9. Vide Dr. Lightfoot in loc. Syrus rectè vertit, *Diem jejunii Judæorum.*

[5] 2 Tim. i. 9. πρὸ χρόνων αἰωνίων. There is indeed in Tully a paſſage, that may ſeem to give ſome countenance to Caſtalio's verſion; but 'tis to me a very unaccountable flight in the original; "Fuit quædam ab infinito tem-" pore æternitas, quam nulla temporum circumſcriptio " metiebatur." Nat. Deor. l. 1. p. 20. ed. Cl. Daviſii.

ſur'd

ſur'd as mere *Hebraiſms*; and not reconcileable to the purity of antient *Greek* writers; but without any foundation, as we have hinted in another place. The claſſics have theſe indefinite phraſes; Ἐσήμηνε τοῖς Ἕλλησι τὴν σάλπιγγι, *Xen.* Σοὶ τὰς αἰτίας ἀναδήσουσι, for αἰτίαι σοι ἀναδεδήσονται, *Iſocr.* So *Virgil*; *Mediiſque parant convivia tectis* [6].

What his meaning is of his verſion of that place in the evangeliſt St. *Luke*, *But wiſdom is juſtified of all her children*; Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς, *Ita ſuis omnibus aliena eſt ſapientia*; I cannot poſſibly gueſs, and ſhou'd be very glad to be inform'd [7].

As for the laſt inſtance of *Caſtalio*'s failure in his tranſlation, which I at preſent mention, it conveys an horrid ſound to the ear, and a moſt odious and ſhocking notion to the mind; *Apoſtolorum autem operâ multa vulgo monſtrosè prodigioſeque fiebant.* Even the laſt word, the better of the two, is not

[6] Vide S. Luc. xvi. Xen. Cyr. Exped. 3. 4. 3. p. 166. Iſoc. Demonic. p. 15. ed. Fletcher. Virg. Æneid. Therefore in vain do Heinſius, and ſome other ſcrupulous critics, reckon this an Helleniſtical form of ſpeech.

[7] So the great Ariſtotle frequently uſes this indefinite way of expreſſion; Ὅταν δὲ δῶσι διαφέρει—ὅσα ὅτι τῶν ἐθῶν νομοθετῶσιν, Ethic. Nicom. p. 222. ed. Wilkinſ. Oxon. where δίκαια νομοθέται, or ſome ſuch word, is underſtood.

taken

taken in ſo good a ſenſe by heathen authors, as to be with propriety and decency apply'd to thoſe ſalutary works of wonder and miracles, of charity to mankind, here deſcrib'd. The firſt is the moſt ugly and ill-meaning word, that the *Roman* language has to expreſs frightful ſights, and miſ-ſhapen births, unlucky omens, and dreadful tokens of the diſpleaſure of their gods, and approaching miſchief and deſolation.

The learned and ingenious *Daniel Heinſius* has, to avoid an imaginary impropriety in the ſacred phraſeology, made very bold in fixing new points to the text of S. *Jude*, ver. 20. and in giving a new *Latin* verſion[8]. The *Greek* original is thus diſtinguiſh'd; Ὑμεῖς δέ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. The *Latin* tranſlation is very *faithful*, and *conform'd* to the *original*, by this gentleman thus *form'd* and *modell'd*; *Vos autem, dilecti, ſanctiſſimæ fidei veſtræ ſuperſtruentes, vos ipſos in Spiritu ſancto precantes, vos ipſos in amore Dei ſic conſervate*, &c. Here I am quite at a loſs to know the meaning or propriety of *Vos*

[8] Exercit. Sac. p. 596. ed. Cant. 1640.

ipſos

ipſos in Spiritu ſancto precantes. This gentleman has done good ſervices to religion and learning in ſome caſes: But his performances upon *Theocritus*, *Horace*, the New Teſtament, ſhew that he is very often equally forward and unfortunate in his conjectures and corrections.

Many interpreters ſeem to have an ambition to ſhew their maſtery in the *Latin* tongue; and therefore expreſs the ſame word uſed in the ſame ſenſe in different places of the *Greek* original, in variety of phraſe; which may ſhew their command of words, without judgment; but rather confounds and puzzles the ſacred book they aim to explain. Κακοπαθεω is a good compound word, and has in the divine writers a ſingle and determinate meaning of *bravely bearing hardſhips* and *running hazards* for the advancement and intereſt of Chriſtianity. The learned *Beza* indulges himſelf to a great degree of luxuriancy in turning this ſingle word[9], in different places he renders it by —— *eſto particeps afflictio-*

[9] 2 Tim. i. 8.—ii. 3. S. James v. 13. Mirari ſubit quid doctiſſimum Bezam moverit, ut verbum κακοπαθεῖν ſubinde aliter atque aliter verterit.—— Atqui *perpetua* verbi ſignificatio eſt,—*perpetior* vel *tolera mala.* D. Scultet. in 2 Tim. ii. 3.

num

num — tolero laborem — affligo — perfero injurias — ægroto — æger ſum animo.

The *Rhemiſts* in their tranſlation have utterly perverted that beautiful paſſage of St. *Luke* [1], Ἤρξαντο — δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, κ. τ. λ. They render ἀποστοματίζειν, *Os opprimere de multis; to ſtop his mouth; to reduce our Lord to ſilence*; contrary to the ſenſe of the whole paſſage, and the deſigns of thoſe inſidious and malicious enemies of truth and innocence. Thoſe wretches wou'd have provok'd that divine Teacher to talk very much and freely, that they might catch ſomething out of his mouth, to be a foundation of informing againſt him, and ſtriking at his precious life. So the great original requires, and expreſſes their eager and treacherous malice in the moſt ſelect and proper words; Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, *As fiercely purſuing his reputation and life, as the moſt eager and mettled ſportſmen purſue their game:* Or rather, as the moſt admirable *Plato* uſes θηρεύω in the ſame ſenſe, Καὶ ἐκ ἂν εἴη γε πρέπον τοῦτο θηρεύειν, *Curioſiùs exquirere, acriùs inveſtigare* [2].

[1] S. Luc. xi. 53.
[2] De Leg. 1. 627. poſt C.

CHAP.

CHAP. III.

An Account of ſeveral Places in the New Teſtament which are miſrepreſented and weaken'd either as to their Senſe, or their Beauty and vigorous Emphaſis, in our Tranſlation; *tho' I believe it is the beſt of the modern Verſions of the ſame Standing.*

IT is with pleaſure and a juſt veneration to the memory of our learned and judicious Tranſlators, that I acknowledge their verſion in the main to be faithful, clear, and ſolid. But no man can be ſo ſuperſtitiouſly devoted to them, but muſt own, that a conſiderable number of paſſages are weakly and imperfectly, and not a few falſely, render'd. And no wonder; for ſince their time, there have been great improvements in the knowledge of antiquities, and advancements in critical learning, by a reſolute ſtudy of the old claſſics of *Greece* and *Rome*, and a diligent comparing

of them with the language and manner of the Divine Claſſics. All which extremely contribute to the explication and ornament of the *Sacred Books*. My only aim is the diſcovery of truth, and removal of prejudices againſt thoſe ineſtimable treaſures of divine learning and genuine eloquence: Therefore hope to eſcape cenſure, while I propoſe ſome paſſages, which in our own, and moſt other verſions, are ſo turn'd as to pervert the ſenſe, or ſpoil the graces and beautiful propriety of the great originals.

Some collections I have made out of good writers; and a conſiderable part of this ſmall piece are obſervations of my own, not, that I know of, before publiſh'd. All which I chearfully ſubmit to the judgment of my readers.

The very firſt word of St. *Matthew*'s Goſpel might, in the judgment of good interpreters, better be tranſlated by *the account, liſt*, &c. *of the genealogy* or *deſcent of Jeſus Chriſt*. The word here render'd a *book*, which in our language gives the notion of a larger work, is put likewiſe in the beſt authors, both ſacred and ſecular, for any *ſchedule, account, letter*, or *ſhorter writing*. So in *Gen.* v. 1. Αυτη ἡ βιβλος γενέσεως ἀνθρώπων.

So

So in *Herodotus*; Βιβλία γεαψάμθ. πολλὰ, χὴ πολλῶν ἐχρηΣα πρηΣμάτων σφρηγῖδα σφὶ ἐπέβαλε τῇ Δαρείᾳ· *Having wrote ſeveral letters upon ſeveral occaſions and affairs, he ſet* Darius's *Seal to them*[1]. In the *Æthiopic* verſion 'tis *the deſcription of the generation* (or family) *of Jeſus.*

Πλὴν in St. *Matt.* xxvi. 64. wou'd be very naturally render'd *moreover*, as 'tis uſed in the beſt authors. Ἔχομθ ἄλλον λογον πλὴν τὸν νῦν δὴ ῥηθέντα; *Have we any other reaſon beſides that juſt mention'd*[2]? And ſo it exactly agrees with St. *Mark*, and is explain'd by the parallel place in that evangeliſt. To the adjuration of the high-prieſt, *Art thou the Chriſt the Son of the Bleſſed God?* our Saviour replies in St. *Matthew*, *Thou haſt ſaid*——'tis a great truth—— in St. *Mark* poſitively, *I am*—— *And ye ſhall ſee the Son of man*, in St. *Mark*, is exactly the ſame, as, *Moreover I ſay unto you, Hereafter ye ſhall ſee the Son of man ſitting at the right hand of*

[1] Herod. Gron. 3. p. 209. l. 12, &c.

[2] Πλὴν is uſed in the ſame ſenſe in that ſound and elegant critic Demetrius Phalereus, p. 29. Ὁρῶμεν πλὴν τῶν εἰρημένων χαρακτήρων ἐναντίων, πάντας μιγνυμένους πᾶσιν. Beſides the afore mention'd contrary (different) characters, or manners of ſtyle, &c. The oriental verſions favour this ſenſe, *Dico autem vobis*, Syr. *Nunc vobis dico*, Perſ. *Imo dico vobis*, Arab.

(ſovereign) *power, and coming* (to judgment) *on the clouds of heaven*[3].

Nevertheleſs, as in our tranſlation, ſounds to me harſh and unnatural, and is ſcarce reconcileable to plain ſenſe:—— *I affirm to you, that I am the Meſſiah, nevertheleſs* or *notwithſtanding you ſhall ſee me come in all the divine pomp, and majeſtic circumſtances of glory, in which the coming of the Meſſiah is deſcribed by your inſpired prophets*[4]. Let the reader judge. The other way the ſenſe is clear, and the reaſoning ſtrong and pathetical;——*I declare to you, that I am the Meſſiah, and judge of the univerſe*——and add that ——*if you perſiſt impenitently in your malice againſt me, you will too late repent of your folly; when you will by your own eyes be convinced, that the claims I made to the honour of being the Son of the* Bleſſed, *were juſt and well-grounded; when ye ſhall be amazed, and ſtruck into utter confuſion and aſtoniſhment, at the unſupportable glory and power of my appearance.*

Or what man is there of you, St. *Matt.* vii. ver. 9. ſounds very harſh and abrupt, and there is nothing goes before that can cleanly

[3] S. Marc. xiv. 61, 62.

[4] Dan. vii. 13, 14. Zech. xii. 10. Revel. i. 7.

and

and decently introduce it. I take ἢ here to be a particle of interrogation, *Is there any man among you?* It has a different grammatical accent from ἤ, *or*, but 'tis the ſame word, and we know that the moſt valuable and antient manuſcripts have no ſuch diſtinctions; which being once ſaid, ought to be retain'd in memory, becauſe of the great advantage it is of to rectify ſeveral miſtakes in tranſlations. *Xenophon* uſes this little word in the ſame ſenſe; Ἡ γὰρ δώσεις---μοὶ, ὦ πάππα, ταῦτα πάντα τὰ χρέα, ὅ, τι ἂν βέλωμαι αὐτοῖς χρῆσθαι; *Do you give me all this meat to diſpoſe of as I pleaſe*[5]*?*

So this divine paſſage will be naturally connected to the foregoing ſentences, and will enforce and enliven the exhortation—— *Ask and pray of the author and preſerver of your being, with conſtancy and humble fervency of devotion; and he will graciouſly beſtow upon you all things pertaining to life and godlineſs: For are not even men ready to grant the deſires of their children, and yield to their importunity? How infinitely then muſt the generoſity and bounty of the* immortal Father

[5] Xen. Cyrop. 1. p. 23. edit. optimâ clariſſimi viri D. Hutchinſon. Oxon. 1727. The Eaſtern verſions agree, *Ecquis eſt*, &c. Syr. *Et quis eſt ille?* Æthiop. *Quis homo ex vobis?* Arab. *Quiſnam eſt?* Perſic.

of Spirits *excel that of the frail fathers of fleſh?*

That memorable action of the devout woman in St. *Mark* xiv. 3. is, I think, wrong tranſlated in one branch of it. 'Tis in that part——*She brake the box*——it wou'd be difficult for her to break the box, and of no manner of ſervice, and 'tis contrary to all cuſtom to break veſſels when there is occaſion to pour out the liquor. Having ſtirr'd and ſhaken the veſſel, to make it more fragrant, ſhe pour'd the precious ointment upon our Saviour's ſacred head. Shaking of liquids of that nature does break and ſeparate their parts, and συντέτριφα is an excellent word for this purpoſe. To this ſenſe we have the following paſſages;

Et fluere excuſſo cinnama fuſa vitro.
——Fracta magis redolere videntur
Omnia, quod contrita——[6].

[6] Martial Ep. 2. 4. p. 128. in Uſ. Delph. Lucret. 4. ver. 700, 701. Plat. Phædo uſes τρίβω, διατρίβω in the ſame ſenſe, p. 116, 117. Διατρίψας τὸ φάρμακον: Ἐν χύλικι φέροντα τετριμμένον. The Syriac, Arabic, Æthiopic, and Perſian verſions take no notice of the breaking the box. *Aperuit illud vas*, Syr. *Caput ampullæ aperuit*, Perſ. *Vacuavit illud ſuper caput ejus*, Arab. *Et aperuit illud*, Æthiop.

When

When our Saviour was in his preparatory agonies on Mount *Olivet*, the ſtrength and fervour of his divine ejaculations and addreſſes to his Father are ſtrangely *weaken'd* and *cool'd* in our tranſlation; *Father, if thou art willing, remove this cup from me.* Our tranſlators either made a great miſtake in common grammar and conſtruction, or took the various reading, which is in two of *Robert Stephens*'s manuſcripts, of no value; παρένεγκε. There is a proper vehemence and emphaſis in the true reading; Ἐι βέλει παρενεγκεῖν [7], *My Father, O that thou wouldſt remove this cup from me!* Ἐι is a particle of wiſhing; Ἐι γὰρ ἐβούλετο, *I wiſh it had ſo happen'd*, &c [8]. commonly join'd to verbs of the optative or potential mood, but ſometimes, and with equal purity and propriety, to the indicative.

Ἐι γὰρ τόδ' ἦν, *I wiſh it was ſo* [9]! Βέλει is in the *Attic* dialect the ſame as βέλῃ: Ἐρώτα ὅ, τι βέλει [1].

In *Pilate*'s declaration that our Saviour was clear of thoſe crimes charg'd upon him,

[7] S. Luc. xxii. 42.

[8] Xen. Cyrop. edit. Hutchinſ. 6.

[9] Eurip. Oreſt. ver. 1652. Job xvi. 4. S. Luc. xix. 42.

[1] Xen. Cyrop. 3. p. 172. Eurip. Phœniſſ. 399.

St. *Luke* xxiii. 15. he concludes thus in our tranſlation, *I have examined, and have found no fault in him; neither has Herod, to whom I ſent you with Jeſus, to appear and teſtify againſt him. And behold,*——after all this, ——*nothing worthy of death is done to him. To him* is contrary to the perpetual uſage of the word πεπραγμένον in this conſtruction, and, I think, to ſound ſenſe; it ſhou'd be render'd——*nothing is done by him*—— he is not convicted of any crimes you lay to his charge, but appears innocent upon the ſevereſt examination, and moſt inveterate and reſtleſs proſecution.

Λήθην ἐμποιῆσαι τῶν ἐκείνοις πεπραγμένων, *To bring oblivion upon the things done by them.* Ἐπεὶ αὐτῷ ἐδὲν ἐπράχθη, *After nothing memorable was done by him*[2]. The *Perſic* verſion is in *Latin*, *Nihil quod mortem mereatur, patravit.* The *Arabic*, *Non eſt illi facinus ob quod mereatur mortem.* The *Æthiopic*, *Ecce nihil fuit quod fecit, propter quod moreretur.* Τῶν εἰς τὸς βαρβάρους τῇ πόλει πεπραγμένων[3], *Things done by our government againſt the barbarians.*

[2] Iſocr. ad Demon. p. 3. edit. Fletcher, Ox.

[3] Thucyd. 2. p. 146. Iſocr. Paneg. p. 91. edit. Fletcher.

'Tis

'Tis ſaid, that our bleſſed Saviour walking abroad, *there met him a man out of the city, which had been poſſeſſed with devils, and diſtracted for a long time*—— and it follows, *and he did not continue* or *abide in any houſe, but among the tombs*, St. *Luke* viii. 27. St. *Mark* takes no notice of ἐκ πόλεως, but ſays, a man met our Lord, out of the tombs, a dæmoniac, and exceſſively outrageous. St. *Matthew* ſays, that two dæmoniacs coming from the tombs met our Lord[4]. As for the difference as to one or two, 'tis common for one evangeliſt to omit a circumſtance mention'd in his brethren, or to add what the others have omitted. The learned and laborious Dr. *Mills* ſolves what ſeems to carry a difficulty and appearance of contradiction. He tranſlates ἐκ τῆ πόλεως ἀνὴρ, *a man originally belonging to the city*—— born and bred up in it. And this ſignification of the expreſſion is frequent in the moſt approv'd authors; Οἱ ἐκ τῆ Λακεδαίμονος φίλοι, *Their* Lacedæmonian *or* Spartan *friends*. Παυσανίης ἐκ Λακεδαίμονος, Pauſanias *the* Spartan. Σικελίδαν νίκημι τὴ ἐκ Σάμω[5]. *People* in that

[4] S. Marc. v. 5, &c. S. Matt. viii. 28.

[5] Thucyd. 5. p. 313. l. 17. Theocr. Id. 7. ver. 40. Vide D. Mills in loc. S. Luc. viii. 27.

condition

condition were not to be ſuffer'd in cities; nor cou'd any one be ſaid to come out of the tombs, who came out of a city; ſince the tombs and burying-places in thoſe times, and ſeveral ages after, were not in towns and cities, but in the open fields [6].

When this ſame divine evangeliſt is relating our Saviour's mournful walk to *Calvary*, the place of crucifixion, in *chap.* xxiii. 32. our laſt tranſlation renders that verſe, *And there were alſo led with him two other malefactors.* How harſh, how unwarily render'd! Who was the firſt malefactor? Was our bleſſed Redeemer a malefactor? If it be ſaid, that he was accus'd, try'd, and executed as a malefactor: 'tis a vain quibble. Wou'd an evangeliſt and diſciple have ſpoken ſo rudely of that divine innocence? which his malicious proſecutors in effect acknowledged, by their indirect and villainous ways to come at his precious life, clamours, bribery, perjuries, *&c.* And the corrupt judge, who out of cowardiſe and with fearful injuſtice pronounced the ſentence of condemnation againſt him, knew that righteous

[6] Ἐννόησον ὅτι ἀδεὲς πάρεργον ἐν πόλει κατασκάζεσθαι. St. Chryſoſt. in S. Matt. xxiii. 27. p. 459. The Vulgate tranſlator, not knowing how to diſpoſe of ἐκ τῆς πόλεως, has left it out.

perſon

perſon was deliver'd to the ſecular arm out of envy and malice; and by ſolemn words and formal actions declar'd him innocent. It ſhou'd have been turn'd—— *two other perſons, who were malefactors.*—— *Harry Stephens* ſaw this: And the *Perſian* and *Æthiopic* tranſlators, long before him—— *Et duos latrones facinoroſos adducebant, ut illos etiam cum eo*——Jeſu——*in crucem agerent*, Perſ. ——*Et ducebant cum illo duos alios, latrones, ut crucifigerent*, Æthiop. Our old tranſlation next before this now in uſe, has done juſtice to this paſſage——*And there were two others, which were evil-doers, led with him to be ſlain.*

The difficulty of that paſſage of St. *Luke, Acts* xxvii. 33. is thus accounted for by the learned and judicious Dr. *Bois*; *They were in fear and confuſion, and had no regular and full entertainment during thoſe fourteen days of danger.* So he places an oppoſition between μηδὲν προσλαβόμενοι and τροφῆς μεταδέντες, after the plentiful repaſt they took, upon the exhortation and encouragement of St. *Paul.* Which ingenious conjecture he makes more plauſible by a quotation out of *Heſiod*, and the remark of the ſcholiaſt upon οὐδὲ τι σῖτον ἤσθιον [7], *they did not eat*; that is, they

[7] Dr. Bois in loc. Heſiod. Ἔργ. 145.

were

were perpetually in fears of an attack and ſurprize from an enemy, were in arms, and ſtain'd with blood; and therefore had not that tranquillity and leiſure, which uſually and in times of peace and ſafety, attends regular meals, and ſet times of refreſhment.

But the learned Mr. *Howel*, and after him the great Mr. *Pope*[8], take off the difficulty of the fourteen days faſt, and the neceſſity of any healing ſuppoſitions, or ſtudied ſolutions, by tranſlating the ſacred text in a manner which both the genius of the language will very well bear, and is the cleareſt ſolution of the paſſage: "Expecting the four-"teenth day, which is to day, you conti-"nue without eating. So the meaning is, "that they had taken no food all that day: "The danger was ſo great, that they had "no leiſure to think upon hunger. This is "the literal conſtruction of the words, and "implies, that out of expectation of the "fourteenth day (which they look'd upon "as a critical time, when their danger wou'd "be at the higheſt) they had forgot to take "their uſual repaſt; not that they had "faſted fourteen days."

[8] Howel's Hiſt. of the New Teſt. vol. iii. p. 301. Pope's Odyſſe, xii. p. 179.

Περὶ-

Πρωτότοκ. πάσης κτίσεως ſhou'd be render'd, *The firſt-born before all the creation*, *Col.* i. 15. as is plain from the context and deſign of the apoſtle's reaſoning: The reaſon which is given in this auguſt and ſublime paſſage, why our Saviour is ſaid to be *firſt-born*, is, becauſe He is before all things, by him, and for him, all beings, viſible and inviſible, were created; and by him all the frame of nature ſubſiſts and is ſupported[9]. We have before obſerv'd, that πρῶτ. μοῦ is *before me*. *Ruffinus*, according to the great *Origen*'s ſenſe, tranſlates it, not *the firſt-born of every creature*; much leſs does he ſay, *the firſt of God's creation*: but *ante omnem creaturam natus ex Patre*; *Born* or *begotten of the Father before all the creation.*

Dr. *Marſhal*[1] has judiciouſly taken a hint from the *Æthiopic* verſion, which has enabled him to make a very valuable amendment in our tranſlation of *Epheſ.* iv. 12. which ſeem'd to me to be intangled and obſcure. That learned man turns the original,

[9] Vide ver. 16, 17. This auguſt deſcription of Chriſt's ſupereminent majeſty is exceſſively ſuperior to that juſtly admir'd deſcription of the Supreme Being in Plato, Περὶ δ' πάντων βασιλέα πάντ' ἐστὶ, καὶ ἐκεῖνε ἕνεκα πάντα, καὶ ἐκεῖνο αἴτιον πάντων τῶν καλῶν, ep. 2. p. 312.

See Dr. Scot's Mediator, ch. 7. p. 319, 320.

[1] Rev. Dr. Marſhal's Sermon on Epheſ. iv. 12. p. 14.

Περὶς

Πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, *For the fitting out holy perſons to the work of the miniſtry, to the edifying of the body of Chriſt.* This way the ſenſe is clear, and the order and dependence of the parts regular and natural; which can ſcarce be ſaid of our tranſlation.——*For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.* The *Æthiopic* is thus repreſented in *Latin*, *Ut confirmarentur ſancti ad opus miniſterii, ad ædificationem corporis Chriſti.*

The great St. *Paul* ſpeaks to the Chriſtians of *Philippi* concerning *Epaphroditus* in theſe terms, *My brother and companion in labour, and fellow-ſoldier, but your meſſenger*[2]; which laſt word ought to be render'd *your apoſtle*, the ſame as *your biſhop* in the phraſeology of that age. An office which, 'tis probable, St. *Paul* ordain'd him to, when he ſent him with this excellent epiſtle. For which reaſon he charges the *Philippians* to *receive him in the Lord with all gladneſs, and to hold ſuch perſons in reputation.* And *Epaphroditus* is accordingly by all antiquity reckon'd

[2] Philip. ii. 25, 29. Vide Mr. Wheatly's Illuſtration of the Common Prayer, Fol. p. 103.

the

the firſt biſhop of *Philippi*. The *Syriac* verſion does not tranſlate συζεγε, but has after *veſter autem*——*apoſtolus*.

In chap. vi. to the *Epheſians*, ver. 16. ὑπὲρ πάντα is render'd *above all*, which ſeems here to be improper, and unſuitable to the context. I think it ſhould be---*beſides all*---the abovemention'd divine virtues---*taking the ſhield of faith, and likewiſe take ye the helmet of ſalvation, and the ſword of the ſpirit.*

There is, I confeſs, ſome latitude in theſe ſorts of expreſſion; and one Chriſtian grace has in Scripture the preference given it to another, in different reſpects, and according to various circumſtances and ſituations of times, and occaſions of exerting that particular grace, to which the pre-eminence is given[3]. But here is no compariſon of the excellencies and divine beauties of particular virtues; but an enumeration of all the beauties of holineſs, all the Chriſtian and heavenly qualities of pure religion, dreſs'd up and deſcrib'd under the noble and vigorous allegory of our Chriſtian warfare.

[3] The ſame duties, under different circumſtances, are more obligatory than at other times, and have a particular beauty and excellency in them, as they ſtand in a more proper place or order. Dr. *Fiddes*'s Theol. Pract. b. iv. p. 479.

Had

Had the words carried the notion of *eſpecially*, or *above all*, 'tis probable it had been placed the laſt in the ſacred catalogue, as uſual in ſuch caſes in writers foreign and ſacred[4]. Give me leave to add, that this caſe is rarely uſed in good authors, but the genitive commonly, in the ſenſe of preference and ſuperiority; Ἐπὶ πᾶσι τοῖς ἄλλοις καὶ τὰς ἀνδριαντοποιὰς ἡμῖσαι Λακεδαιμονίοις, *Beſides other things, to carry the enemies generals in triumph to the* Lacedæmonians. Καὶ ἐπὶ τούτοις ὅρκον ὤμοσαν ἰσχυρόν, *And beſides they ſwore a great oath*[5].

In St. *Paul*'s paſtoral letter to St. *Timothy* we read in our *Engliſh*, and in moſt verſions into other languages, *Let the elders*——or presbyters——*that rule well, be accounted worthy of double honour*; which the beſt commentators and critics render *double reward* or *honorary ſtipend*, and allowance, to be a ſufficient and comfortable ſupport and encouragement to them under their extraordinary labours and diligence to honour God, and ſerve mankind. So the context requires,

[4] 1 Cor. xiii. 13. Col. iii. 14.

[5] Thucyd. 7. p. 467. l. 15. Æſchin. in Cteſ. p. 68. l. 2. Ἐπὶ is ſo uſed in Achilles's ſpeech to the ambaſſadors. Plato de Leg. 1. p. 644. The Syriac verſion is with us, *Et cum his.*

and

and ſo τιμὴ is uſed by the beſt *Greek* authors, particularly by that polite ſcholar and ſublime divine *Plato*; τὴν τιμὴν ταύτην μισθὸν καλοῦντες: *calling this honour a* ſtipend *or* reward [6].

In that deſcription of the Son of God by that apoſtle who lay in his boſom while on earth, Ὁ ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ [7], is tranſlated with a good and honeſt meaning, without doubt, *The beginning of the creation of God*; but perverted by *Socinian* and *Arian* blaſphemers into a low meaning; as if our Saviour was but the firſt of God's creatures, made uſe of as an inſtrument to create all others: whereas the word ἀρχὴ ſignifies *an author, original efficient cauſe*, and *creator*. So in all the divine and moral writers this word is uſed and applied to the eternal and infinite Being; Ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι, αὐτὴν ὑπ' ἄλλης ἢ μηδ' ὑπ' ἄλλου. The *Æthiopic* verſion

[6] 1 Tim. v. 17. Platon. Reſpub. 2. p. 122. Deut. xxi. 17. Benigna & liberalis ſuſtentatio; quam ſolam ſpectat ſequens apoſtoli ratio. S. Marc. vii. 10. Revel. xxi. 26. Cicero curâſſe ſe ait, ut medico *honos* haberetur. Vide Poli Synop. in loc. Τίμα ἰατρὸν πρὸς τὰς χρείας αὐτῷ τιμᾶς αὐτῷ, Sirachid. 38. ver. 1.

[7] Revel. iii. 14.

is thus in *Latin*, *Et fuit ante omnia, quæ creavit Deus*[8].

The induſtrious and learned Dr. *Wells* wou'd have the 34th verſe of the viii. chap. to the *Romans* to be put in the way of interrogation, *Who is he that condemns? Shall Chriſt who died, or rather, who is alſo riſen again, who is at the right hand of God, who alſo makes interceſſion for us?* which that great man thinks wou'd make it more agreeable to St. *Paul*'s argumentation, as well as render the ſenſe clear, and the expreſſion emphatical.

I am pleaſed with the obſervation of a right reverend and learned father of our Church on St. *John*'s Goſpel, ch. vii. 28[9]. when the *Jews* murmur'd againſt our Lord, and ſcornfully cry'd out, *We know this man whence he is; but when Chriſt comes, no one knows whence he is*; he thinks it more proper to render our Saviour's anſwer by way of quick and ſevere interrogation, *Do you know me, and alſo whence I am?* The placing the words affirmatively take off from

[8] Plat. Phæd. Steph. ed. p. 245. The marginal note on this place in our tranſlation next before this which we now have, is, *Of whom all creatures have their beginning.* Vide Poli Synop. in loc.

[9] Dr. Chandler, Ld. Biſhop of Litchfield and Coventry, in his Def. of Chriſtanity, p. 334.

the

the vigour of the divine reply, and are hardly reconcileable to the following verſe; *Yet I came not of myſelf, but he is true who ſent me, whom ye do not know*[1].

Were that moving application of St. *Paul* to the *Hebrew* Chriſtians taken out of the form of affirmation, and put into that of preſſing interrogation, *Ye have not yet reſiſted unto blood, ſtriving againſt ſin; and have you forgot the exhortation, which ſpeaketh unto you, as unto children?* &c[2]. 'twould be more agreeable to St. *Paul*'s manner of addreſs, as having more of condeſcenſion and charitable tenderneſs, and being a probable and prevalent way of encouraging the ſuffering Chriſtians to an unreſerv'd ſubmiſſion to Providence, and patient perſeverance: Not to ſay, that to have charg'd this great number of Chriſtians with a general neglect and forgetfulneſs, wou'd have ſounded harſh, and ſcarce have been entirely juſt.

Many chariots of horſes ruſhing into battle, ſeems harſh and uncouth in our language; therefore a point put after ἁρμάτων (according to the modern way) wou'd ſet the matter ſtraight, and then it wou'd run clear, *As*

[1] S. Johan. vii. 28, 29.
[2] Hebr. xii. 4, 5. Vide Pol. Synop.

the ſound of chariots, when many horſes are ruſhing into battle[3]. So 'tis diſtinguiſh'd in the beſt printed books.

That noble epiphonema of St. *Peter*, 2 ep. chap. iii. ver. 11, 12. is unnaturally divided into two diſtinct periods, and very obſcurely and faintly tranſlated; *Looking for and haſting unto the coming of the day of God, wherein the heavens, being on fire, ſhall be diſſolved*, &c. *Haſting unto* or *haſting the coming*, &c. is ſhocking and harſh; it might be render'd by *eagerly deſiring, wiſhing* or *aſpiring at*. The whole might run thus; *Since therefore all theſe things are to be diſſolved, what manner of perſons*——how excellent——*ought ye to be in all holy converſation and godlineſs?*——all parts of pure converſation, and inſtances and offices of godlineſs?——*looking for and eagerly wiſhing the coming*——or glorious appearance——*of the day of God; by which the heavens, being on fire, ſhall be diſſolved!* Σπεύδω is ſo uſed in the beſt claſſics; Ει μὴ μανθάνεις κακὰ σπεύδοντες, *If you do not perceive that you vehemently deſire a thing miſchievous. Niſi animadvertitis vos rem perniciosam affectare*, is the verſion of

[3] Revel. ix. 9.

the

the learned *Hudſon*[4]. *In which* or *wherein*, in our laſt *Engliſh* tranſlation, muſt refer to the great and notable day in which this dreadful convulſion of nature, and conflagration of this elementary world, ſhall happen. *By which* has reference to the majeſtic preſence and glory of the judge of angels and men; by which reference the conſtruction is render'd more natural, and the thought and ſenſe ennobled; and the paſſage is parallel to that glorious piece of ſublimity, Οὗ ἀπὸ προσώπου ἡ γῆ καὶ ὁ οὐρανὸς ἔφυγεν[5].

The beſt commentators refer δι' ἣν to παρουσίαν. To the ſtream of them *Eraſmus* oppoſes his opinion, and endeavours to ſupport it with a very ſtrange reaſon. Our old tranſlation has it, *By the which---the heavens, being on fire, ſhall be diſſolved.* Δια may be render'd *in* or *on*; but that is rare in authors: but 'tis frequent in the conſtruction and ſignification we give it here[6].

The particle δὲ in the following verſe is render'd in *Engliſh*, *nevertheleſs*; *Neverthe-*

[4] Thucyd. 6. p. 373. l. 8. Herod. Gr. 401. l. 11.

[5] Apocal. xx. 11.

[6] Διὰ τύχην, Plat. Leg. 3. p. 196. Maſſey. Thucyd. 3. p. 187. S. Johan. vi. 57. Ariſtoph. Eccleſ. ver. 599. Διὰ τὶ ἄλλο μᾶλλον διεπρεσβεύσαμεν, ἢ διὰ τὸ πείθεσθαι τῷ ἄρχοντι; Xen. Cyrop. 8. l. 55. 4. D. Hutchinſon.

leſs we, according to God's promiſe, look for new heavens, and a new earth, &c. which makes the tranſition very harſh, and ſeems not ſo conſiſtent with its connexion to the foregoing parts of the diſcourſe. The *Greek* language delights in a multitude of thoſe little words, which are proper to pleaſe the ear, and to give a ſprightly and quick turn to their writing and converſation. But no other language will bear 'em all; not the *Latin* itſelf, that comes neareſt to the *Greek* in the multiplicity and frequent uſe of thoſe little words, and beautiful expletives. Δὲ is generally render'd *quidem*; but often had better be left untranſlated in *Latin*; and will not at all bear in modern languages; Ταῦτα δ' Ἕλληνιοι οἱ τὸν Πόντον οἰκέοντες λέγουσι: *Theſe things the* Greeks *which inhabit* Pontus *relate*[7].

Sometimes δ is the ſame as γὰρ, and in this ſenſe wou'd ſuit the connexion and dependence of this verſe with the periods beforegoing; *For we, according to his promiſe, look for new heavens,* &c. Of which conſtruction we have examples in the ſoundeſt authors. But I think it had better be omitted, without any tranſlation at all.

[7] Herod. Gron. 4. p. 226. l. 1.—8. p. 506.

'Tis

'Tis ſaid of our bleſſed Saviour, that *to them which look for him, he ſhall appear the ſecond time without ſin, to ſalvation*[8]. *Without ſin* ſhou'd, for perſpicuity, and in condeſcenſion to the ordinary reader, have been *an offering* or *ſacrifice for ſin*. So it muſt be interpreted in numerous places both of the Old and New Teſtament; *God made his Son to be ſin, for us, who knew no ſin*. The foreign claſſics ſometimes put the crime or fault for the penalty or atonement of it.

For the ſame reaſon as mention'd upon the laſt paſſage conſider'd, the tranſlation ſhou'd likewiſe be alter'd in that remarkable one of St. *James*; *Ye have lived in pleaſure on the earth, and been wanton, ye have nouriſhed your hearts*——pleas'd and indulg'd your appetites——*as in a day of ſlaughter*[9]. The ordinary reader cannot ſee the relation between a day of ſlaughter, and ſuch high indulgence and merriment. The ideas ſeem to be oddly put together; the pertinence of the paſſage may at leaſt be doubted; and the grace of the metaphor is entirely loſt: ἐν ἡμέρᾳ σφαγῆς

[8] Hebr. ix. 28. 2 Cor. v. 21. Ἀντὶ τῦ ἁμαρτίᾳ τῦ περὶ ἁμαρτίας τ θυσίας καὶ προφορᾶς ὑπὲρ τῦ ἁμαρτιῶν, Levit. iv. 25. Vide D. Whitby in loc. ſuper. Vid. Sophoc. Antig. ver. 936.

[9] S. Jac. v. 5.

might not improperly be render'd, *in a day* or *time of publick feasting* or *feasting upon sacrifice.* 'Twas the custom of all nations, in times of joy and happy success, first to offer some peculiar parts of the sacrifice, by way of burnt-offering, in gratitude and acknowledgment to their gods; and then to entertain and feast themselves upon all the rest, prepar'd and dress'd for them, with great freedom and gaiety of heart: and upon these occasions the people often run into great disorders and indecencies, to which the blessed apostle here alludes. Of this custom we have full and frequent accounts in the best and most antient authors [1].

That account of king *David* in *Acts* xiii. 36. *For David after he had served his own generation by the will of God*——is something confused and irregular, and is advantageously alter'd by the excellent Dr. *Bois*; *David, after that in his generation*, or *course of life, he had served the will of God, fell asleep.*

[1] Ita vos paviſtis quotidie, ſicut fieri ſolebat in diebus ſolenniorum conviviorum poſt victimas σωτηρίας. Vide Pol. Synop. Ἐν ἡμέρᾳ σφαγῆς is not render'd by the Ethiopic tranſlator. Vide Gen. xxxi. 54. Prov. vii. 14. Hom. Il. β'. ver. 420. Herod. Gron. 2. p. 103, 104. Μετὰ ταῦτα δὲ ἡ εὐχλὸ, ὡς ἔθυσάν τε καὶ εὐωχήθησαν κατακοιμηθέντες οἱ νεηνίαι ἐκέη ἀνέστησαν, Her. Gr. 1. p. 12. Ἀπὸ χαρμοσύνων θυσιῶν καταπαύσας, A lætis conviviis ceſſans. Eurip. Hecub. ver. 916, 917.

Which

Which is a marginal note in our tranſlation. *Eraſmus* reads it thus; *When David had ſerved his generation, by the counſel of God he fell aſleep.* 'Tis not conceivable, as *Beza* obſerves, how any one ſhould fall aſleep without the counſel of God. The action of the verb ὑπηρετέω more naturally terminates upon βουλῇ than γενεᾷ, and placed in this ſituation, the expreſſion is exactly parallel to that declaration of the bleſſed God concerning his choice and advancement of *David* to the throne; *I have found David the ſon of Jeſſe, a man after mine own heart, who will fulfil all my will*[2].

The vulgate tranſlation is here very juſt, and agreeable to this valuable amendment, if you remove a faulty pointing of it in the *Polyglot* Bible, and read it thus, *David enim in ſua generatione cum adminiſtrâſſet voluntati Dei, obdormivit.* The comma is in the *Polyglot* juſt after *adminiſtrâſſet*; which makes it neither grammar, nor ſenſe. The *Syriac* is thus in *Latin*; *David enim in ſua generatione inſervivit voluntati Dei, & obdormivit.* The author of the *Wiſdom of Solomon* has a beautiful paſſage of thoſe wonderous works perform'd by God, *ſo* ſalutary to his people

[2] Ver. 22.

the

the *Iſraelites*, *ſo* pernicious to their enemies the *Egyptians*: which is very conformable to ὑπηρετήσας τῇ βυλῇ τοῦ Θεοῦ——ὅλη κτίσις——ὑπηρετοῦσα ταῖς σαῖς ἐπιλαγαῖς, *The whole order of creatures were in their kinds faſhioned anew* or *again from above*; i. e. loſt their uſual and known qualities for a time; *miniſtring*——or being ſubſervient——*to thy commands, that thy ſervants might be preſerved ſafe*[3].

We are obliged to the ſame very reverend and learned author for a correction of what I eſteem a miſtake in that paſſage of the orator *Tertullus*, *Acts* xxiv. 3. tho' we find that all the antient and modern verſions and commentators agree with ours, as to the pointing, and turn of the place. He joins πάντῃ and πανταχοῦ to the firſt clauſe of the period, and puts a comma betwixt πανταχοῦ and ἀποδεχόμεθα, which makes the addreſs of *Tertullus* more lively and complaiſant; magnifies and honours the adminiſtration of *Felix*. The words cou'd not ſo naturally be united to the ſecond member of the period, but wou'd hang upon it as a weight and incumbrance. 'Tis of itſelf clean, ſufficient, and beautifully eaſy:——*Since we enjoy great peace by you, and the affairs of this nation,*

[3] Sap. Solom. xix. 6, 7. Vide Pol. Synop.

upon

upon all occaſions, and in all its places, are happy and flouriſhing, through your wiſe management, we accept——acknowledge——*moſt excellent Felix, with all thankfulneſs.*

Ego hic adverbia πάντῃ & παντα*χ*ῆ *à ſequente verbo ſeparo; & cum participio præcedente conjungo. Niſi enim hoc fiat, & participium nimis erit ſolitarium, & verbo non neceſſaria turba adhærebit.* Ἀποδεχόμεθα, *quomodo?* μετὰ πάσης εὐχαριστίας. *Hoc ſatis eſt, & abundè ſatis. At beneficium, quo* Felix *illos affecerat, tanto erat glorioſius. Nam id in primis agit hoc loco orator* Tertullus, *ut beneficium extollat, quod & omni modo eſſet fructuoſum, & latiſſimè pateret*[4].

The word θυμὸς is taken for *anger* and *high diſpleaſure* generally, as it is in *Apocal.* xiv. 10. *The worſhippers of the beaſt and his image——ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation:* Which is agreeable to thoſe noble and vigorous expreſſions in the Old Teſtament, *In the hand of the Lord there is a cup, and the wine is red and full of mixture, and he poureth out of the*

[4] Bois, veteris interpretis, cum Beza, aliiſque recentioribus collatio. 1. *Omni modo* πάντῃ. 2. *Latiſſime pateret* παντα*χ*ῆ.

ſame;

ſame; as to the dregs thereof, all the wicked of the earth ſhall wring them out, and drink them. Pſal. lxxv. 8.

We have the ſame beautiful figure and alluſion in the two lofty and admirable writers *Eſaias* and *Jeremy*; Ἐξεγείρε, ἐξεγείρε, ἀνάςηθι Ἱερυσαλὴμ, ἡ πίϖσα τὸ πλήθιον τῦ θυμῦ —ἐκ χειρὸς ἀυτῦ· τὸ πλήθιον γὰρ τ̃ς πλώσεως, καὶ τὸ κόνδυ τῦ θυμῦ ἐξέπιες καὶ ἐξεκένωσας[5].

But θυμὸς in a metaphorical ſenſe may very naturally be put for *poyſon*; and ſo it may be taken in the latter part of this quotation, from the *Septuagint*, according to the *Hebrew* verity; and, I think, ought to be, in the 8th verſe of the above-nam'd chapter of the *Apocalypſe*; *Babylon is fallen, is fallen, that great city,——becauſe ſhe made all nations drink of the wine of the wrath of her fornication.*

How harſh and unnatural! How proper and eaſy wou'd a tranſlation run thus; *The*

[5] Eſaias li. 17. Jerem. xxv. 15.
The Hebrew word for τῦ θυμῦ is by the interlineary verſion of Arias Montanus render'd *veneni mortiferi*, in Eſaias li. 17. Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη, ὅτι ἐκ τῦ οἴνυ τῦ θυμῦ τ̃ς πορνείας ἀυτ̃ς πεπότικε πάντα ἔθνη. The Arabic verſion has *vinum ſuæ necis*; and the learned in the oriental languages tell us, that *maut* and *mitah* in Arabic, the ſame as *maveth* in Hebrew, ſignifies *morbus lethalis, lues, peſtis, venenum mortiferum*. Vide Schindler. Lexic. Pentagl. p. 987.

wine

wine of the poyſon——poyſonous wine——*of her fornication.* That wou'd be an alluſion to the cuſtom of lewd and profligate women, who give poyſonous draughts, which they call love potions, to their gallants, to enflame and enrage their luſt[6]. And this ſenſe is ſupported both by the original *Hebrew*, and the *Greek* tranſlators; Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, *Deut.* xxxii. 33[7]. The words in the *Hebrew* are *Chamath* and *Roſh*. The firſt ſignifies *rage*, and is therefore properly turn'd *poyſon*, becauſe the bite of aſps and vipers is moſt deadly, when thoſe venomous animals are in a rage. The ſecond word principally ſignifies *the head*, and is properly uſed to ſignify *poyſon*, becauſe the poyſon of thoſe pernicious creatures lies chiefly in their head and teeth[8].

A little alteration in the verſion of *Col.* ii. 11. without the variation of a letter in

[6] Caligula creditur potionatus à Ceſoniâ uxore amatorio quidem medicamento, ſed quod in furorem verterit. Sueton. in vita C. Cæſ. Caligulæ, c. 50. p. 216. edit. Gryphii, Lugdun. 1539. Theocr. Pharmaceutria, ver. 58, 59.

[7] Vide etiam Amos vi. 12. *Chamath* illud venenum propriè ſignificat, quod ſerpentes irati ore efflant.

[8] Per metonymiam *Roſh* caput ſignificat venenum, quod capiti aut dentibus ſerpentis ſeu aſpidis ineſt. Muſius, & Schindler. in Lexic. Polyglot. in voce *Roſh*, p. 1679.

the

the ſacred original, wou'd make it clear and intelligible, and confirm a primitive doctrine; *In whom ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt, buried with him by baptiſm.* Where the excellent Mr. *Wall* obſerves[9], that St. *Paul* calls baptiſm, with the putting off the body of the ſins of the fleſh, which attends it, *the circumciſion of Chriſt*; or, as it wou'd be more intelligibly render'd, *the Chriſtian circumciſion.* For, continues he, by thoſe words, *the circumciſion of Chriſt*, muſt be underſtood either that action by which Chriſt himſelf in his infancy was circumciſed; and it is no ſenſe to ſay, that the *Coloſſians* were circumciſed with *that*; or elſe *that* circumciſion which Chriſt has appointed, is the Chriſtian circumciſion: And with *that*, he ſays, they were circumciſed, being buried with him by baptiſm. Only St. *Paul* here, and moſt of the fathers, refers both to the inward and outward part of baptiſm; whereof the inward part is done without hands; and accordingly the antients were wont to call Chriſtian baptiſm περιτομὴ ἀχειροποίητον, *the circumciſion done without hands.* The

[9] Infant-Baptiſm, chap. 2. p. 10, 11, 12. 2d edit.

great

great St. *Paul* in another place[1] joins the *waſhing of baptiſm*, and *remiſſion of ſins*, and *regeneration* together; Ἔσωσεν ἡμᾶς---Θεὸς πατὴρ---διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου.

I find St. *Chryſoſtom* on the place embracing the ſentiments, and uſing the expreſſions of the inſpir'd authors, and the moſt antient and pure writers of the Chriſtian church; Οὐκέτι ἐν μαχαίρᾳ ἡ θυσία, ἀλλ' ἐν αὐτῷ τῷ Χριστῷ· ὁ γὰρ χεὶρ ἐπάγει, καθὼς ἐκεῖ, ἡ θυσία ταύτην, ἀλλὰ τὸ πνεῦμα, ὁ μέρος, ἀλλ' ὅλον ἄνθρωπον θυσίαν---Οὐ σάρκα, ἀλλὰ ἁμαρτήματα ἀπεξεδύσατο· πότε καὶ πῶς; ἐν τῷ βαπτίσματι· καὶ ὃ καλεῖ θυσίαν, πάλιν τάφον καλεῖ.

The tranſlation of 2 *Cor.* iv. 6. ſounds well in *Engliſh*, and makes a good ſenſe; but it does not accurately come up to, and repreſent the *Greek* conſtruction: It might be thus; *It is God, who commanded the light to ſhine out of darkneſs, who has ſhined in our hearts, for the illumination*---clear diſcovery ---*of the glory*---glorious goodneſs---*of God, in the face*---perſon---*of Jeſus Chriſt.*

[1] Ep. ad Tit. iii. 4, 5, 6, 7. which ought to be united into one period; which has great beauty, ſublimity, and conſolation in it.

In

In that memorable conteſt between the devil, the leader of the rebel angels, and *Michael* the archangel, recorded by St. *Jude*[2], 'tis ſaid, that glorious being *durſt not bring a railing accuſation againſt his infernal adverſary.* Tho' perhaps, in ſtrictneſs, the expreſſion may be defended or excuſed, yet ſince the word τολμάω, and others equivalent to it, will bear a different ſignification, more proper to this place, and great occaſion, it wou'd ſound better to give ſuch a verſion as to imply nothing of fear, but wiſdom, and a noble diſdain to uſe any ill language; any expreſſions that look'd like, or approach'd any thing near railing, or the leaſt indecency.

It cou'd not become one of the higheſt dignitaries, and ſereneſt minds in heaven, to contend with an apoſtate and ſpiteful fiend, in ſeverity of language and raillery, which betrays either eager paſſion, or at leaſt ſome diſcompoſure of ſpirit. No low repartee, or angry expreſſion of that nature, was proper for that ſacred mouth, which never utter'd any thing but oracles of conſummate wiſdom, and eternal truth; which was the moſt harmonious organ of the ſublime and

[2] Ver. 9.

rapturous

rapturous praiſes of the *moſt High*, the moſt gracious and beneficent Father and Saviour of angels and men. Therefore poſſibly οὐκ ἐτόλμησε might be render'd more advantagiouſly by ſome of theſe following expreſſions, or others equivalent; *He thought it not proper*—*He reſolved not*—*He did not vouchſafe*—*He diſdained*[3].

So this word is uſed in the pureſt and moſt unexceptionable authors of *Greece*; Τολμήσειεν ἀπέχεσθαι, *He reſolved to forbear* or *abſtain*. This ſenſe it often bears in *Theognis*, an antient writer of great purity of language;

Πῶς ἢ σέω, Κύρνε, τολμᾷ νόος ἄνδρας ἀλιτρὸς
Ἐν ταύτῃ μοίρᾳ τόν τε δίκαιον ἔχειν;
Ver. 377, 378, &c.

So in the antient poet *Heſiod*, fam'd for his propriety and natural eaſineſs of expreſſion;

Μηδέ ποθ' ἑλομβρίην πενίλῃ δυσφρονέουσαν ἀνδρὶ
Τέτλαθ' ὀνειδίζειν. Ἔρ. ἡμ. ver. 717, 718.

[3] Οὐκ ἐτόλμησε, non animum induxit—ſuſtinuit—non quod diabolum timeret, ſed quod nollet hæc facere, cum jure poſſet; quia hoc ipſum dedecebat, &c. Vide Comment. apud Poli Synopſin.

Scorn to reproach a man with pinching—— daunting——*poverty.* So the noble *Pindar*[4].

When our bleſſed Saviour diſcover'd himſelf to the devout *Mary*, who had waited at the door of his tomb, and bitterly wept when ſhe could not find his body, now triumphantly riſen; tranſported with ſudden joy, ſhe was eager to embrace his knees, and pay him the profoundeſt adorations: He reſtrain'd his zealous votary in theſe words, thus render'd by our *Engliſh* tranſlators; *Touch me not; for I am not yet aſcended to my Father*[5]*:* which by ſome commentators is thought to be a reproof of the devout woman, and a reprimand of her too familiar officiouſneſs. As if our Lord had ſaid, *Mary, forbear, you muſt no longer converſe with me in the ſame familiar manner, as in my ſtate of humiliation: You muſt keep the moſt awful diſtance, and your converſation with me muſt only be ſpiritual and devotional. I am haſtning to take poſſeſſion of my Father's right hand,*

[4] Τλᾶθι τᾶς ἐυδιείμονος ἀμφὶ Κυρήνας
Θέμεν σωτῆρα πᾶσαν. Pyth. 4. ver. 491, 492.

Μαῖρ', εἰ δοκεῖς μὲ τλῆναι σὴν καθαιμάξαι δέρη.
Eurip. Oreſt. ver. 1558.

If you think I ſhall condeſcend——or diſhonour myſelf—— *to ſpill the blood of a ſlave.*

[5] S. Johan. xx. 17.

and

and the ſupreme glory of my mediatorial kingdom; therefore addreſs me not as formerly, but let religious fear, and the moſt ſolemn reverence for your ſovereign Lord and Saviour entirely poſſeſs your heart, and regulate all your conduct, and approaches to me. This interpretation ſeems not ſo well to ſuit this ſacred paſſage; but rather, according to this ſenſe, the reaſon of our Lord's prohibition does not appear to be fully conſequential and natural.

'Tis plain, that the holy Jeſus after his triumphant reſurrection did not uſe ſuch diſtance and reſerve with his apoſtles and followers, as this explication ſuppoſes. He convers'd familiarly with them for forty days; eat and drank with them; laid down the ſcheme, and inſtructed his apoſtles in the methods of propagating his eternal Goſpel, and proſperouſly carrying on the triumph of his croſs, thro' the whole world: He comforted them, and all his followers, with the promiſe of the Holy Ghoſt, the great advocate and comforter of human ſouls, who wou'd inſpire 'em with divine courage and conſolation, and enable 'em with honour and joy to bear and conquer all the oppoſition of earth and hell[6].

[6] S. Johan. xxi. 12. S. Marc. xvi. 15, &c.

That the mild Saviour of mankind expreſs'd his uſual familiarity and tenderneſs to his domeſtics and followers, after his reſurrection till his glorious aſcenſion, as he had during his abode upon earth till his crucifixion, is plain from his aſtoniſhing condeſcenſion to the prejudices and ſtrange doubts of his ſlow-believing apoſtle St. *Thomas*; from his free converſation with the two diſciples travelling towards *Emmaus*; from his moſt gracious and engaging behaviour to the good women, who with fervent piety had waited at his tomb, and been aſſur'd by an angel, that their dear Maſter was riſen. That adorable perſon met his faithful diſciples and attendants, addreſs'd 'em with an engaging ſalutation, admitted them to the great honour and pleaſure of taking hold of his feet, and worſhipping him; and diſmiſſed them with the kindeſt encouragement, and moſt acceptable order, That they ſhou'd *go tell* that moſt gratefully ſurprizing news to his *diſciples*, whom he call'd by the endearing title of *brethren*, and from him require them to retire into *Galilee*, where they ſhou'd ſee him [7].

But

[7] S. Johan. xx. 24, 25, &c. S. Luc. xxiv. 13. ad 33. Vide D. Bez. in loc. S. Matt. xxviii. 9, 10. Ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ

But if, with ſome learned and judicious interpreters, you render the word ἀναβέβηκα not *I have aſcended*, but *I ſhall* or *do aſcend*, the dependence of the ſeveral parts of the paſſage will be natural, and the inference plain: *Mary, don't at preſent deſire to hold* or *detain me; you will have time ſufficient to converſe with me, to gratify your devout and laudable deſires of hearing and being with me, and of knowing and experimenting the reality of my reſurrection: For I ſhall not immediately aſcend to my Father in the higheſt heavens; but ſtay with you for ſome time here upon earth. Therefore do what is now moſt neceſſary: Give notice to my apoſtles, that I am riſen, and will meet 'em in* Galilee, *to cheer their ſorrowful hearts; to give 'em directions and commiſſions; and after a proper ſtay with them, ſhall aſcend to my Father, and perform my promiſe of ſending the Holy Ghoſt, who will comfort and inſtruct you in all exigencies; and whom I conſtitute the* divine *and* ſupreme miniſter *in my mediatorial kingdom.* This, I ſay, is a ſenſe that ſeems unforced and eaſy, and is eſpous'd by many great men[s]; and

αὐτῆ τὰς πόδας, καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, &c.

[s] Beza, Whitby, Critic. apud Poli Synopſin.

'tis undeniable, that ἀναβέβηκα will very well bear the conſtruction that this ſenſe requires. Dr. *Whitby* refers us to *Glaſſius*, but does not produce any parallel inſtance. But there are great numbers in the beſt authors; Ἀπέπτυσα, *I abhor the thought*, Eurip. Κλυταιμνήστρης πρόβέβηλα, *I prefer her before* Clytemneſtra, Hom. Ἀλλά σ' ἄνωγα, *I adviſe you*, Heſ. Οἱ θαρροῦντες καὶ πεποιθότες αὐτῷ, *Thoſe who truſt and depend upon* Philip, Demoſth. Phil. 2. So ὑπείληφα for ὑπολαμβάνω, Dem. pro Coron. [9]

'Tis plain from the reaſon of the thing, and agreed to by unanimous conſent of the moſt learned divines and commentators, that in *Heb.* xiii. 7. *Remember them which have the rule over you*, ſhou'd be---*Remember your rulers* or *biſhops*,--- who lately ſpoke and preach'd the word of God, the everlaſting Goſpel of Jeſus to you; who dy'd *in* that bleſſed faith; and *dy'd for* it too. Therefore *conſider the end of their converſation*,---the bleſſed cloſe and iſſue of their lives; and follow their faith, if in theſe hard and bloody times ye ſhou'd be call'd to give the ſame proof

[9] Hecub. ver. 1283. Il. ά. ver. 113. Opera & Dies, ver. 403. Vide Hen. Steph. de Attica Dialecto, p. 142, 143. ad calcem Gloſſariorum. Vide etiam Anacreon. ver. 655, 658.

and

and teſtimony of the ſincerity of your Chriſtian profeſſion, your unfeign'd love to your Saviour, and chearful unreſerv'd obedience to his commands. Follow the examples of theſe brave champions, who ſacrificed every thing in this world dear, for their conſcience; and did not in the leaſt value their own lives, ſo they might pour forth their ſouls for an oblation, for the ſervice and confirmation of your faith; ſo that with joy they might finiſh their courſe, and the miniſtry which they receiv'd of the Lord Jeſus, *to bear witneſs to*--- to be martyrs for--- the Goſpel of the grace of God[1]. Follow your brave leaders, under the Captain of your ſalvation, who now are honour'd with the crowns of martyrdom, and the triumphs of the croſs. By patience, courage, and faith, trace their bright ſteps to the kingdom of heaven, and the beatific preſence of the immortal Judge of, and the moſt beneficent Rewarder of Chriſtian reſolution and bravery, in the cauſe of the *eternal Son* of his *love* and *boſom.*

Our tranſlators ſometimes, as we hinted above, put in little particles and expletives,

[1] Philip. ii. 17. Act. xx. 24. Paſſages ſuperlatively beautiful and emphatical!

which, inſtead of anſwering *their* deſign of *clearing* the original paſſage, do really *blemiſh* the language, weaken the reaſoning, and diſſolve the natural connexion of the period. Hear the admirable biſhop *Pearſon* on *Philip.* ii. 6, 7. " [2] We read it thus; *He* " *made himſelf of no reputation*, and *took upon* " *him the form of a ſervant*, and *was made in* " *the likeneſs of men.* Where we have two " copulative conjunctions, neither of which " is in the original text; and three diſtinct " propoſitions, without any dependence of " one upon the other; whereas all the words " together are but an expreſſion of Chriſt's " exinanition--- or emptying himſelf--- with " an explication ſhewing in what *it* conſiſt- " eth: which will clearly appear by this " literal tranſlation; *But emptied himſelf*, " *taking the form of a ſervant*, *being made in* " *the likeneſs of men.*"

That paſſage in St. *Jude* ver. 3. in our tranſlation is very obſcure, and ſounds with the harſhneſs of a downright tautology; *Beloved, when I gave all diligence to write unto you of the common ſalvation; it was needful for me to write unto you, and exhort you, that you ſhould earneſtly contend for the faith which*

[2] Pearſon on the Creed, p. 122. Fol.

was

was once delivered to the ſaints—— παραδοθεῖσα πίστις, *the faith delivered.*—But if κοινὴ σωτηρία, *the common ſalvation*, and παραδοθεῖσα τοῖς ἁγίοις πίστις, which is in St. *Peter* παραδοθεῖσα ἁγία ἐντολὴ, refer to different things, and have diſtinct meanings, then the difficulty is removed, and the ſenſe runs clear and natural.

The common ſalvation means the doctrines of the Goſpel, publiſh'd to all the world, without reſpect to difference of times or ſeaſons, or particular doctrines of the corrupters of the faith: the *holy precept* or command, the faith delivered once to the ſaints, a form of ſound doctrine, ſent to all churches by direction of the apoſtles, in oppoſition to falſe teachers, and broachers of damnable hereſies. The *Arabic* and *Æthiopic* verſions come near to this meaning. We owe this moſt excellent obſervation to the reverend and learned biſhop *Sherlock*, who explains this paſſage in this clear paraphraſe; "[3] Beloved, I was intent upon the "deſign of writing to you upon the common "doctrines and hopes of the Goſpel, for the "improvement of your faith and knowledge "in Chriſt Jeſus: but I find myſelf obliged

[3] Diſſertation on 1 Ep. S. Pet. p. 226, &c.

"to

" to lay aſide this deſign, and to warn you " againſt a preſent danger; to exhort you " to earneſtneſs in contending for that true " doctrine, once already deliver'd to you, " and all the faithful, in oppoſition to falſe " teachers; who, I hear, are crept in una- " wares among you." Particular and immediate guard and caution is to be had againſt theſe outragious monſters, who by their moſt nefarious luſts, and *doctrines* and *practices* of debauchery endeavour to corrupt the holineſs and purity of the Goſpel morals; and by their heretical notions, and rants of blaſphemy, deny and outrage all its ſublime and ever adorable myſteries[4].

Πάσαν σπουδὴν ποιέμενος is a phraſe but once uſed in the New Teſtament, and not very often in the old *Greek* claſſics; but the purity and propriety of it is fully juſtify'd by *Plato* and *Herodotus*[5]; Ἦτοι τὶ μέγα καὶ καλὸν ἔστι, ὦ Ἀλκιβιάδη, οἷ ὃ τοσαύτῃ σπουδὴν πεποιημένῳ ἔσ' ὄν· μηχανήσομαι— Πᾶσαν σπουδὴν ποιεύμενος: *Omne ſtudium ad iſtud efficiendum adhibebo.*

The bleſſed apoſtle in his admirable epiſtle to the *Romans*, whoſe faith he applauds

[4] Vide 2 S. Pet. ii. 10, 13, 14. S. Jude ver. 7, 8. 2 S. Pet. ii. 1. S Jude ver. 4.

[5] Plat. Amotores, p. 132. Herod. Gr. 5. p. 296.

and

and magnifies, as advantagiouſly diſtinguiſh'd and celebrated throughout the whole Chriſtian world, cannot be ſuppoſed to doubt whether the Spirit of God dwelt in ſuch perſons, call'd of *Jeſus Chriſt* to be ſaints, *beloved of God*[7].

Therefore ye are not in the fleſh, but in the ſpirit, if ſo be that——it ſhou'd be turn'd——*becauſe the ſpirit of God dwells in you.*

The particle εἴπερ is render'd in its proper ſenſe in that paſſage of the ſame divine writer to the *Theſſalonians*, 2 Ep. i. 6. *We glory in your patience and faith in all your troubles and perſecutions*——which is a manifeſt token of the righteous judgment of God——*that ye may be accounted worthy of*——or qualify'd for——*the kingdom of God, for which you ſuffer: Seeing*——becauſe——*'tis a righteous thing with God to recompenſe tribulation to thoſe who trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven*, &c. So St. *Peter*'s addreſs to the devout Chriſtians ſcatter'd thro' the diſtant parts of the world, wou'd, I think, be more properly tranſlated, *As new-born babes, deſire the ſincere milk of the word, that ye may grow thereby: becauſe*

[7] Rom. viii. 9.—— i. 6, 7, 8.

ye

ye have tasted that the Lord is gracious[7]. The particle εἴπερ is so used in the old classics; particularly we have it in that wonderful man *Aristotle*, equally *pure* and *correct* in his language, and *clear* and *close* in his reasoning; Τὸ τύπτεσθαι ἀλγεινὸν, εἴπερ σάρκινοι, *Stripes*, &c. *are grievous to men, because they are made of*——frail——*flesh*[8].

On *Rom.* viii. 9. the *Latin* version of the *Æthiopic* runs thus; *In lege estis Spiritûs Sancti*, quia *Deus apud vos.* In the parallel place in the second epistle to the *Thessalonians* 'tis render'd in the *Syriac*, Quandoquidem *justum est Deo*, &c.

The word πεζῇ in St. *Matt.* xiv. 13. and St. *Mark* vi. 33. is render'd by our translators, *on foot*, which expresses that all that vast crowd, which attended our blessed Saviour, were on foot, excepting those who had the convenience of vessels upon the sea of *Galilee.*

Some commentators give a *nice reason*,—— "They follow'd not our Lord on horse-"back, or in carriages, but took the fatigue "of walking on foot, to express their zeal

[7] 1 S. Pet. ii. 3.

[8] Aristot. Eth. Nicom. 3. c. 9. p. 129. ed. Oxon. 1716. per Cl. Wilkinson.

"and

« and eager affection." But it may be modeſtly ſuppos'd, that the lame, maim'd, diſeas'd, *&c.* that came to wait on the great *Phyſician* and *Saviour* of *ſouls* and *bodies*, had not activity of limbs to enable them that way to expreſs their pious ardour and devotion of mind. Therefore all wou'd be right, if the *Greek* word was render'd *by land.*

So the word is uſed in the nobleſt authors of *Greece*; Πόλιν ἐκ πίλεως ἀλλάτλονῖες, καὶ θάλατλαν καὶ πεζῇ, *terra marique.* 'Tis true, ſometimes we meet with πεζοὶ, *foot forces*, oppoſed to ἱππεῖς, *horſemen*, in the noble hiſtorians; Οἱ μὲν γὰρ νέας παρείχονλο, οἱ δ' ἐς πεζὸν ἐπελάχλο, τοῖσι δ' ἵππ@. περσέπελακλο: but then πεζὸς ςρατὸς includes both *infantry* and *cavalry*, and is oppoſed to ὁ ναυλικὸς, Τὸ πρόσω ἐπορευελο, σὺν δὲ οἱ πεζὸς ςρατὸς, ὁ δὲ ναυλικὸς ἔξω τ' Ἑλλήσπονλον πλέων ωρὸς γλῶ ἐκομίζελο, *When the* Perſians *had been reckon'd*, ἐν τῷ πεζῷ, *in* Xerxes's *prodigious army*, *as alſo the* Indians, Arabians, *&c.* 'tis added, ἱππεύει δὲ ταύτα πὰ ἔθνεα [9].

In ſhort, the word ſignifies *by land* in general, *on foot*, *on a horſe*, or *any carriage*; but in the place before us the ſenſe deter-

[9] Plat. Politic. tom. 2. edit. Steph. p. 289. Herod. Gr. 7. p. 390.—7. p. 402. l. 23, 24. p. 401. l. 36, 37. p. 407. l. 5. ante fin.

mines

mines the tranſlation. *Iſocrates*, ſpeaking of all the forces of the ſame *Xerxes*, comprizes all the army that march'd by land in the ſame word; Τετρεις μὲν συναγαγόντες διακοσίας καὶ χιλίας, ἐξ ὧν πεζῆς στρατιᾶς πεντακοσίας μυριάδας[1]. *Xenophon* oppoſes πεζοὶ and ναυμαχοῦντες: and in *Plutarch* πεζῇ βοηθεῖν is *to aſſiſt an ally by land.*

Πλεονέκτης and πλεονεξία, which our tranſlators have render'd by *covetous*, and *covetouſneſs*, may, according to the judgment of the greateſt and ſoundeſt ſcholars, be tranſlated by ſome words that expreſs unnatural luſts, inordinate appetites, and the moſt flagrant and deteſtable lewdneſs that can defile and debauch human nature. How comes *covetouſneſs* ſo abruptly into the catalogue of ſins that peculiarly relate to the corruption of mankind, by indulging fleſhly luſts; and by way of caution, and raiſing horrour in all Chriſtians, who are call'd to the cleaneſt chaſtity, and purity of word, thought, and life? The apoſtle enumerates the ſpecies of thoſe deteſtable luſts, which violate theſe divine virtues, and ſeparate falſe profeſſors of Chriſtianity from their Saviour the *Prince*

[1] Iſocr. Panathen. p. 189. edit. Fletcher, Oxon. Vide Poli Synopſ. in S. Marc. vi. 33.

of

of purity; and render 'em uncapable of the reſidence of the ſanctifying Spirit, the reſurrection of the juſt, and the ſeeing of God in eternal happineſs. The arguments following in the ſame chapter, diſſuading from theſe odious vices, to me determine the ſenſe of the foremention'd expreſſions——*Have no fellowſhip with the unfruitful*——pernicious ——*works of darkneſs*——*For 'tis ſhameful and filthy even to ſpeak* or *mention thoſe things which are ſecretly done by them*——the vile *Gnoſtics*, and impudent corrupters of Chriſtianity, and the decencies and dignity of that nature, which the Son of God, our Saviour, moſt *graciouſly* aſſumed, and *aſtoniſhingly* ennobled [2].

That ſolemn advice in purſuit of the ſame argument, *Be not drunk with wine, wherein is exceſs*——ſtupidity or ſottiſhneſs——*but be filled with the Spirit* [3], ſhews that the words before refer rather to debauchery and vile luſts, than to covetouſneſs, and the inordinate love of money. Exceſs and drunkenneſs does not diſpoſe men to covetouſneſs;

[2] Epheſ. v. 3, 5, 11, 12.

[3] Eph. v. 18. Τὰς γὰρ ἀκρασίας καὶ εἰς ἀκολασίαν ἁπαντῆς ἀσώτους καλοῦμεν· ἄσωτος δ' ὁ δι' αὐτὴν ἀπολλύμενος — δοκεῖ δ' [ἀπωτία] ὠπώλεια τὶς αὐτῶ εἶναι καὶ ἡ τ ὐσίας φθορά. Ariſtot. Ethic. Nicom. l. 4. c. 1. p. 142. edit. Cl. Wilkinſon, Oxon. 1716.

but

but naturally inflames irregular appetites, and luſts of the fleſh; and the Spirit of God is *peculiarly* a ſpirit of holineſs, and *pure reaſon*; who, by his ſanctifying operations, refines and raiſes the affections of men; clears the head, and purifies the heart of every devout Chriſtian; extinguiſhes the irregular motions and heats of corrupt fleſh and blood; and kindles the pure flame of divine love, and the ſpiritual deſires and appetites of the enjoyment of reaſon, and religious contemplation; which are the perpetual entertainment and feaſt of the glorious angels of God; and after them, the ſpirits of juſt men, the moſt perfect and happy beings in the creation.

As to the pretence, that πλεονέκτης ſhou'd here be tranſlated *a covetous man*, becauſe he is call'd *an idolater*, 'tis vain and groundleſs. For tho' 'tis idolatry to ſerve mammon, and not the true God, not to truſt in the Lord Jehovah, in whom is everlaſting ſtrength and veracity, but to truſt in the uncertainty of riches, to ſay to gold, *Thou art my confidence*, and to make idols of ſilver and gold; yet any appetite or inordinate deſire, which alienates a man's heart from his God and his duty, may, with equal propriety

priety be *eſteem'd*, and is in Scripture *branded* as idolatry. So ſenſual and lewd epicures make their belly their god; and have that juſt and deteſtable character fix'd upon 'em, that they are *lovers of pleaſures* more than of *that* perfectly *lovely* and *adorable* Being[4].

So inordinate fleſhly appetites, and monſtrous lewdneſs, may with particular emphaſis be call'd idolatry, becauſe always practiſed in the impure rites and myſteries of the pagan idols, *Bacchus*, *Venus*, &c. in whoſe orgies and deteſtable ceremonies promiſcuous and unnatural lewdneſs was committed; and acts of debauchery were eſteem'd as inſtances of devotion. The original words ſignify *an inordinate appetite* or *deſire* of what does not belong to a man, what he has no occaſion for, or juſt and reaſonable claim to; what is forbidden him by the author, and dictate of nature; what ſhocks modeſty; what is abſurd, and contrary to his

[4] Hoſea viii. 4. To prevent ambiguity, it might be more accurately render'd, *They made* ſilver *and* gold *idols to themſelves*, or *their idols*, as 'tis in the Hebrew original, and Septuagint: Τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἴδωλα. Φιλήδονοι μᾶλλον ἢ φιλόθεοι, 2 Tim. iii. 4. Vide Job xxxi. 24. *If I have placed* or *made gold my hope, and ſaid to precious gold, Thou art my confidence.* The latter word is render'd by the Septuagint by λίθῳ πολυτελεῖ not improperly; but their paraphraſe has check'd the turn and ſpirit of the original. Vide Schindler. Lex. in voce *Kethem*, p. 906, 907.

dignity and ſtation in the rank of God's creatures and ſervants. Ὠφελίμων πλεονεκτεῖν in *Thucydides*[5], is *to have an unjuſt and diſproportionable ſhare of advantages.* That admirable and accurate maſter of morals in the heathen world, the ſagacious *Ariſtotle*[6], has given us the notion of theſe words in the full extent of their meaning; That they are perſons who claim, and allow to themſelves more than is juſt and proper in *riches*, *honours*, and *bodily pleaſures*; unreaſonable and ſcandalous ſelf-lovers, who gratify their *luſts*, *paſſions*, and *irrational appetites.* But it poſſibly may be more acceptable to give it in the noble original; Φιλαύτους καλοῦσι τοὺς ἑαυτοῖς ἀπονέμοντας τὸ πλεῖον ἐν χρήμασι, καὶ τιμαῖς, καὶ ἡδοναῖς ταῖς σωματικαῖς· οἱ δὴ τοῦτα πλεονέκται χαριζονται ταῖς ἐπιθυμίαις, καὶ ὅλως ταῖς πάθεσι, καὶ τῷ ἀλόγῳ τῆς ψυχῆς. Πλεονξία is frequently in other ſcriptures uſed with words importing *luſt*, and *carnal lewdneſs*, to expreſs the fury and outragious appetites of wretches inflam'd with it. This is an admirable paſſage; Οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ[7]: *Who being void of ſenſe*——of ſhame

[5] Thucyd. p. 373. l. 6. edit. Hudſon.
[6] Ariſtot. Eth. Nicom. p. 193.
[7] Eph. iv. 19. Col. iii. 5. 2 S. Pet. ii. 14.

or

or honour—— or, as ſome render the word, *deſperate*[8], *have deliver'd themſelves over to the commiſſion of all debauchery and monſtrous luſt with a fierce and ravenous eagerneſs.*

The claſſic authors take πλεονεξία to expreſs the moſt inflam'd appetite to luſt, and deteſtable gratifications. *Plato* ſpeaking of brutal and luſtful monſters of men, ſaith thus; Ἕνεκα τούτων πλεονεξίας κωλύτους καὶ λακτίζοντες, *On the account of their inſatiable luſts* puſhing *and* kicking, *wounding, abuſing, and deſtroying all that ſtand in their way, and wou'd check their arbitrary and injurious appetites*[9].

[8] Some books have ἀπηλπικότες, but that is no prejudice to the original ἀπηλγηκότες in a great majority of manuſcripts, and which is a noble and ſignificant word, tho' ἀπηλγέω ſignifies *deſpair* in good authors; Τὰς ἀπηλγηκυίας ὅπη τὸ κρεῖττον ἤγαγεν, *He rais'd and encourag'd their deſponding ſpirits.* Polyb. 1. Vide D. Hammond, Heinſius, S. Chryſoſtom, Whitby, Poli Synopſ. in Epheſ. v. 3, 5. & Rom. i. 29.

Τοῦτο πλεονεξίαν ὁ Παῦλος καλεῖ, ὅτω λέγων — πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφόν. 1 Theſſ. iv. 6. Which words of S. Chryſoſtom immediately refer to thoſe foregoing, and depend on them; Ὅταν τις ἀφῇς τὴν ἑαυτοῦ τὴν ἑτέρᾳ διορύττῃ γάμον. And that the father was not much wide in his interpretation of that paſſage of the apoſtle, is probable from other reaſons, and the thread of his arguing, and the whole context; Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ· μὴ ἐν πάθει ἐπιθυμίας, καθάπερ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν.—Οὐ γὰρ ἐκάλεσεν ἡμᾶς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 1 Theſſ. iv. 3, 4, 5—7. S. Chryſoſt. on Rom. i. 18.

[9] Plato de Repub. l. 9.

The reverend and learned Dr. *Marſhal* has from St. *Cyprian* thus tranſlated St. *John* xi. 25, 26. *I am the reſurrection and the life, he who believeth in me, tho' he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall not die for ever:* which prevents the miſtakes which weaker people might make from our tranſlation---*ſhall never die*; is more pertinent to the ſenſe, and agreeable to the original language: Ου μὴ ἀποθάνῃ εἰς τὸν αἰῶνα requires this verſion; and 'tis ſo in St. *Cyprian*, and all the oriental verſions; *Non morietur in æternum*[1].

In St. *John* vii. 17. it is plain that ἐάν τις θέλῃ, *&c.* ought to be render'd, *If any one is willing*——or well diſpoſed——*to do the will of God*, &c. for the ſake of emphaſis and clearneſs. Which is obſerv'd by a late excellent divine and ſound philoſopher, who has publiſh'd an admirable account of the procedure, *&c.* of *Human Underſtanding*: which great author has render'd that divine paſſage, 1 *Theſſ.* v. 23. thus; *And the very God of peace ſanctify you intirely in every part, and may the whole of you, the* ſpirit, *the* ſoul, *and the* body, *be preſerved blameleſs to the*

[1] S. Cyprian de Peſte, Dr. Marſhal's edit. tranſl. p. 164. So in the Burial-Office in our excellent Liturgy.

coming

coming of our Lord Jeſus Chriſt. Which notion gives a clear account of the conſtituent parts of a human perſon; is agreeable to the doctrine of the wiſeſt writers; to the phraſeology and plain aſſertions of the inſpir'd authors; which ſhews us the dignity and duty of our nature; illuminates the intellect; raiſes the hopes and affections, and promotes the holineſs and happineſs of mankind [2].

We read of profligate and unreaſonable ſinners, who act all manner of wickedneſs, contrary to the light of nature, and the dictates and checks of their own conſcience, that they *hold the truth in unrighteouſneſs*; which ſeems to me an expreſſion intricate and obſcure: If it were render'd, *who by wickedneſs hinder* or *ſuppreſs the truth*, the ſenſe wou'd be clear and natural. For wrong notions of God, and undutiful behaviour to him, vehement paſſions, exorbitant and unnatural luſts, weaken the force of human minds, interrupt their views, and byaſs their judgments of truth. The *Oxford* paraphraſt renders it *reſtrain* or *with-hold*. The judicious Mr. *Stebbing* to the ſame purpoſe. So Dr. *Fiddes* [3].

[2] Vide B. 2. c. 10. p. 353.

[3] Rom. i. 18. Εἰπὼν δὲ τοῦτο δόξαν τινὰ λέγει, καὶ τοῦτο βίᾳ ἀδικίαν ἀνθρώπων εἰπών. S. Chryſoſt. in loc. Mr. *Stebbing's* Terms

So the word is uſed in the pureſt authors of *Greece*; Συμβαίνει αὐτοῖς τοῦτο, ὅτι ὑ κατέχυσι τ ὀργλώ. And a little after in the ſame noble moraliſt and clean writer, Κατέχυσι γὰ τ θυμόν.

Some of the critics in *Pole* render ἐπ' ἀδικίᾳ, *violenter, ſeu per vim*; as ἐν δυνάμει by *potenter*, not improperly; but then vainly confine thoſe forms of ſpeaking to the *Hebrew* idiom: when 'tis plain, as I have ſhewn in the *firſt volume*, that they are common in the pureſt *Grecians*. To which add, Ὡς δὴ ἐπ' ἀληθείᾳ σὺ μετὰ τ μάρτυρ. διαῤῥαγείης[4]. So ὅτι ἀληθείας the ſame, is equally uſed by ſacred and foreign authors; Ἐπ' ἀληθείας καταλαμβάνομαι, *Acts* x. 34. Ὡς ὅτι τ ἀληθείας, *Dem. adv. Mid.* p. 337. ed. Wolfii. Διὰ δίκας, *jurè, juſtè*, *Eurip. Oreſt.* ver. 1366.

Terms of Chriſt. Salvation. *Fiddes's* Theolog. Spec. l. 1. p. 8. Κατέχω, *detineo, impedio, comprimo.* Poli Synopſ. 2 Theſſ. ii. 6, 7.

[4] Ariſtot. Eth. Nicom. p. 175, 176. edit. Ox. Wilkinſ. Ariſtoph. Plut. ver. 891.

END of the SECOND PART.

THE

SACRED CLASSICS

Defended *and* Illuſtrated.

VOL. II. PART III.

CONTAINING A

DISCOURSE

ON THE

VARIOUS READINGS

OF THE

NEW TESTAMENT.

LONDON:

Printed in the YEAR M.DCC.XXXI.

THE

SACRED CLASSICS

Defended *and* Illuſtrated.

PART III.

A Diſcourſe on the Various Readings *of the New Teſtament.*

A Various reading is in general a tranſcriber's differing from the original author, either in writing, or in meaning, or ſenſe. The firſt may be aſcrib'd to the copyiſt's haſte, negligence, or ignorance; the ſecond to preſumption, impudence, and a wicked deſign.

The glorious originals of the ſacred canon of the New Teſtament are long ſince moulder'd away, and deſtroy'd by time. We have remaining a great number of precious manuſcripts, which give us the originals in all

all their eſſentials. The difference of theſe from each other occaſions what we call *various readings:* which ſtrictly wou'd be as many as the differences of ſingle words and letters are in thoſe books; which wou'd ſwell them to a monſtrous and enormous heap.

Thoſe, that are moſt pertinently allow'd and regarded as various readings, are differences of copies, collected and offer'd to the reader's judgment; of which probable and juſt reaſons may be given of doubting whether they ought to be admitted into the text.

But to clear this matter in a ſmall compaſs, and to lay down in one view the doctrine and notion of various readings, for the convenience of gentlemen, who think not proper to go over thoſe tedious collections, and diſputations upon 'em, that have fill'd numerous volumes, I ſhall be as ſhort and full as I can in diſpatching theſe particulars following, which will, I believe, contain, and account for every thing neceſſary on this ſubject.

I. We are to ſhew what are not to be eſteem'd as various readings; and by a little diſſertation in proof of *that*, great numbers of

of odd differences in books will be ſtruck out; and the ſacred texts clear'd of abundance of rubbiſh.

II. We think it proper to lay down a few rules to enable us the better to judge of various lections in the New Teſtament, and to pitch upon the true and authentic one.

III. We ſhall give an account of three ſorts of various readings, which are ſuch as have ſome appearance of truth, and depend on the authority of ſome manuſcript; and in thoſe places, ſometimes, whoſe original reading is not fully aſcertain'd and agreed upon.

1. Various readings of no moment, which infer no change or alteration of the analogy of grammar, or ſenſe of the place, ſo that in this reſpect 'tis indifferent which you admit. 2. Of ſmall importance. 3. Of greater moment and import, which imply a leſs or greater alteration in the expreſſions and phraſeology of the text, and the ſenſe and doctrine in it.

Of theſe the propereſt inſtances will be produced; and ſome of the moſt remarkable various readings will be ſelected, carefully examined, and humbly preſented to the conſideration of the *judicious* and *fair* reader.

IV. From

IV. From a careful and impartial examination of the whole doctrine of the various lections of the New Teſtament, it will plainly appear, that they do no prejudice to thoſe ſacred books; but rather, corroborate their authority, and give them additional advantages.

§. 1. MONSTROUS and barbarous words, which either have no meaning at all, or are contradictions to common ſenſe, and plain expreſſions of Scripture in other places; which violate grammar, and the analogy of faith, are never to be admitted into the text, or ſo much as allow'd any place in the margin. So πεπελεκυσμϐώων, πεπλεκισμϐώων, πελεκισμϐώων, for πεπελεκισμϐώων *Revel.* xx. 4. and ῥεραντισμϐοι is put by a treſpaſs on the cuſtom of the *Greek* language for ἐῤῥαντισμϐοι, *Heb.* x. 22. which true reading, ἐῤῥαντισμϐοι, found in a great majority of the beſt books, is without neceſſity defended by *Grotius*, and without conſideration attack'd by Dr. *Mills*; and is paſt by without any reprehenſion by *Kuſter*. Dr. *Mills*'s words are theſe, ῥεραντισμϐοι, *Alex. Clar. Lin. Cov.* 2. *omnino rectè & ex analogiâ*; *non autem ex dialecto aliquâ, ut putat Grotius.* Νήπιοι for ἤπιοι, in 1 *Theſſ.* ii. 7. is certainly

certainly a great miſtake; is contrary to the deſign of the apoſtle, who intended to repreſent himſelf, not as an infant, but under the engaging notion and figure of a prudent and indulgent nurſe; and very much ſpoils the grace and propriety of this moſt charitable and moving paſſage; Ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα —ὁμειρόμενοι· for that very ſignificant word ἱμειρόμενοι wou'd have the ſame effect in weakening, if not ſpoiling the ſenſe in the next verſe.

Φθορᾶς φθαρτῆς for σπορᾶς φθαρτῆς, in 1 St. *Pet.* i. 23. μαθὸν ποιεῖς for πιςὸν ποιεῖς, in St. *John* Ep. iii. ver. 5. are the mere blunders of careleſs and ſtupid tranſcribers. There are prodigious heaps of ſuch vile refuſe, which I think ſhou'd not have ſwell'd the collections of various readings, which have been preſented to the world by an over-officious diligence.

2. Bold, and *even ingenious* conjectures and alterations, which without neceſſity or authority diſplace a word or expreſſion, which gives a more vigorous and efficacious ſenſe, muſt not be admitted as a various reading.

The

The primitive and noble reading συναλιζόμενος[1], *eating together*, and *familiarly converſing with*, is wantonly chang'd into συναυλιζόμενος, *unà commorans*; which *Valla* vainly endeavours to defend, it being unſupported by proper authority, and inferior in its ſenſe. St. *Chryſoſtom* in giving his reader the meaning of this word, refers him to the conſideration of that other paſſage in the *Acts*, which gives light to this; Οιτινες συνεφάγομεν καὶ συνεπόμεν αὐτῷ[2]; and his perpetual imitators, *Theophylact* and *Oecumenius*, thus explain the word συναλιζόμενος, τουτέστι, κοινωνῶν ἁλῶν, καὶ τραπέζης, *Partaking of the ſame ſalt, table, and entertainment.*

Ἄριστον, *a dinner* or *entertainment*, ſeems the fiction of ſome pert tranſcriber or remarker, and appears to be ſo plauſible, that it got admiſſion into the text in many books, to the excluſion of the genuine and original ἄρτον in St. *Luke* xiv. 15. 'Tis well known that ἄρτος, *bread*, is uſed in ſacred and foreign authors for all the delicacies of the fulleſt and moſt ſumptuous feaſt: Καὶ σῖτα καὶ

[1] Acts i. 4. Vide Dr. Bois in loc.

[2] Acts x. 41. That Greek manuſcript is grandly abſurd in Coloſſ. ii. 5. which by the Latin tranſlations ſeems to have been καὶ ὑστέρημα εἰς χρείας τῆς πίστεως ὑμῶν, for the pure original, στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. Vide Dr. Mills in loc.

ποτὰ

ποτὰ --- ἐσάξαντο, *They furniſh'd themſelves with all manner of proviſions of meat and drink.* Ἀρχόμενοι τοῦ σίτου[3], *Beginning their dinner.* 'Tis own'd, that ἄριστον is uſed by the ſacred writers; but 'tis uſed only to ſignify the *time* or the *preparation* of a treat or feaſt. But when the *enjoyment* of the entertainment, the *partaking* of the meat is ſignify'd, the word is ἄρτος. Indeed the copyiſts and tranſcribers of the ſacred volumes have taken many greater liberties than this, in either removing a good vigorous word they did not underſtand, or out of reſpect to the reader, to give him an eaſier and plainer word, for one they fear'd might be harder and obſcurer to him.

The gloſſes and preſumptuous alterations that conceited tranſcribers have made upon the ſacred writers, have much tarniſh'd and depreciated the original and moſt noble reading in numerous places; which are eaſily diſcover'd, and reſtor'd to their native place and dignity.

A remarkable inſtance of the boldneſs of theſe injudicious ſcholiaſts, is, turning that emphatical paſſage, ὀνειδισμοῖς καὶ θλίψεσι θεα-

[3] Herod. Gr. 5. p. 298. Xen. Cyrop. Græcè. Oxon. p. 90.

τειζόμενοι,

περιζόμενοι[4], into ὀνειδιζόμενοι, which is found but in two books, and is a mighty trifling explication, or rather a depravation of that glorious word θεατριζόμενοι, of as plain a meaning, to any one capable of reading theſe divine books, and exceſſively more ſtrong in its ſignification, comprehenſiveneſs, and energy, than the word ſtupidly put in its room.

Ἀντιλέγοντες καὶ is left out in ſeveral books, tho' retain'd in a great majority, in *Acts* xiii. 45. out of a vain fear, that it would make a tautology. But ſuch ſcruples only poſſeſs weak minds; and the divine writers need no ſuch *advocates*; who betray, and diſhonour the cauſe they pretend to eſpouſe. The grace, harmony, and noble turn of the paſſage is ſpoil'd and broken by this unnatural cutting off, and maiming. We have ſpoken to it in the *firſt volume*. And what man of taſte and ear, wou'd not deſpiſe the officious folly, pride, and conceit of the ſcholiaſt; who reads the ſacred text pure and untouch'd, and is charm'd with the eaſy run and vigorous motion of the period! Ἰδόντες δὲ Ἰουδαῖοι τὸς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέ-

[4] Hebr. x. 33.

γοντες

ὄντες καὶ βλασφημοῦντες. Σχίσας for ἐξαλείψας is a vain explication, and ſpoils the beauty of the paſſage, *Col.* ii. 14.

3. Antient tranſlations and printed books do not properly make a various reading. Thoſe differences in them from the genuine manuſcripts only ſhew the negligence and weakneſs of the interpreters, or their misfortune in making uſe of an inaccurate and deprav'd book.

On this rule I cannot but remark the prodigious liberty Dr. *Mills* takes in altering an eſtabliſh'd reading on a very incompetent authority: amongſt ſome other books, that verſion of the vulgate *Latin* is adher'd to, and defended; *Ad hæc quis tam idoneus*[5]? (i. e. *quam ego Paulus.*) But Dr. *Whitby* excellently confutes all the cavils by which this very bold and abſurd reading is thought and endeavour'd to be ſupported.

4. Falſe ſpelling, after the modern way of confounding the *Greek* vowels, by giving all of 'em almoſt the ſame pronunciation, is not to be eſteem'd a various reading. By the modern way I mean the corrupt way

[5] 2 Cor. ii. 16. Καὶ πρὸς ταῦτα τίς ἱκανός; Dr. Mill. Proleg. p. 47, 48. Dr. Whitby Ex. Var. Lect. Dr. Mill. in loc. p. 65.

of writing and ſpeaking this noble language, which has obtain'd ſince its decline, eſpecially from the reign of the emperor *Conſtantine the Great.*

Abundance of theſe faults are common in the moſt antient and valuable manuſcripts; particularly in that ineſtimable book the *Alexandrian* manuſcript, ſaid to be written by the pious and excellent *Thecla.* So we meet with ἱερεῆς for ἱερεις, ἰρήνη for εἰρήνη. In *Rom.* viii. 38. 'tis δυνάμεις in ſome books, δύναμις in others, becauſe ε and ι are confounded, and in many of the moſt antient books there are no ſpirits or accents.

In St. *Mark* and St. *John* ἔγειρε is found in the *Alexandrian* and other books, inſtead of ἔγειραι; which plainly proceeds from that vicious way of writing and pronunciation, which in thoſe ages had prevail'd: ἔγειραι is abſolutely neceſſary to make ſenſe; and therefore the corrupt word ἔγειρε makes no various reading. So κενοφωνίας is in ſome books καινοφωνίας, by the ſame vicious way of confounding the natural diſtinction betwixt the different powers and ſounds of different vowels and diphthongs.

Τῦτο γάρ ἐςε γινώσκονῖες, *Eph.* v. 5. is in ſeveral books chang'd into ἴςε, which the *Latins*

Latins render *ſcitote*; but generally *Latin* and *Greek* fathers give the ſame interpretation of the place as thoſe who receive the true reading. So we have καινῆς for κενῆς in the *Alexandrian* manuſcript on *Col.* ii. 8. In the vulgate verſion 'tis very barbarouſly render'd, *ſcitote intelligentes.*

Heinſius in vain ſpends a multitude of words to bring in καθαίρονλες inſtead of καθαιρῶνλες into the ſacred text[6], becauſe the former word is not found in any manuſcript, and is of a much lower and more ſtrain'd ſignification than the latter; which yet exactly agrees with the context; Λογισμὸς καθαιρῶνλες καὶ πᾶν ὕψωμα ἐπαιρόμενον κλ τ γνώσεως τ Θεῦ. The firſt ſignification of *purging* or *purifying* might, with tolerable ſenſe, be adapted to λογισμὸς, but by no means to the following expreſſions, and the whole context: Ὅπλα δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων. So οἰκοδομὴ is oppos'd to καθαίρεσις: Καλὰ ἡ ἐξουσία ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ ἐκ εἰς καθαίρεσιν.

In this ſenſe of *pulling down* is this word uſed in the nobleſt claſſics;

Τὰς τ Σελήνην καθαιρέσας τὰς
Θετλαλίδας.

[6] 2 Cor. x. 3, 4. 2 Cor. xiii. 10.

So *Virgil* expreſſes the ſame thing in that line,

Carmina vel cœlo poſſunt deducere Lunam[7].

Tho' I muſt beg pardon for ranking this under the head of falſe ſpelling, when it ſhou'd rather be call'd an unneceſſary, groundleſs, and preſuming conjecture.

That reading of λόγχει for λογχῇ, in St. *John*[8], favour'd by *Aldus*, and *Eraſmus*, ought not to be eſteem'd of any value, if it was true *Greek*; but I think λόγχῳ is not to be found in any authentic writer in that language.

5. 'Tis demonſtrably plain, that the primitive writers and fathers of the church, in their citations of paſſages of ſacred Scriptures, often do it by memory, and give us the ſenſe, not the words of the texts; and therefore thoſe differences do not properly make any various reading. Tho' theſe venerable perſons read as we do, and acknowledg'd the ſame text, as appears in ſome places, where they had the ſacred books by them, and quoted accurately from them; yet we find, that very often they vary from the common

[7] Plat. Gorgias, p. 513. l. 6. Virg. Ecl. viii. 69.
[8] S. Johan. xix. 34.

and

and authentic reading, and their own citations in other places of their works, by changing, ſuppreſſing, or adding words; by joining together ſeveral texts of Scripture found in different places, and applying them to their purpoſe, and inferring from them, as if they were one continu'd argument of the ſame divine writer. This all learned men, of however different perſuaſions and intereſts, have acknowledg'd.

Grotius, who takes a ſtrange freedom with the inſpir'd writers, and often admits words into the ſacred text, which have no claim to it, acknowledges this; "The anti-"ents, ſays he, frequently ſo quote Scripture, "that it appears they did not look upon the "book: Therefore, on that account, no "reading eſtabliſh'd ought to be rejected[9]." *Heinſius*, who indulges himſelf in making alterations in the divine original, without any juſt grounds or foundation, and ſeems to pleaſe himſelf with many fanciful and frivolous conjectures, after he has produced ſeveral inſtances of the fathers inaccurate quotations of Scripture by memory, makes this concluſion; "That no man ſhou'd think, "that the ſacred text ſhou'd be raſhly and

[9] Vide Canones Criticos, 17, 18, 19, 20. p. 14.

" too forwardly altered or corrected by the " quotations of the fathers." Father *Simon*, whoſe deſign it was, in his *Critical Hiſtory of the New Teſtament*, to render the ſacred text precarious, and refer both the words and interpretation of it to the judgment of the *Romiſh* church; yet is ſo far prevail'd on by the reſiſtleſs force of truth, as to acknowledge, to the great weakening of his own hypotheſis, and fruſtrating his main deſign, That we ought not to yield any great regard to the alterations of the fathers, nor from them to pretend to correct the text, ſince that wou'd be a great injury and detriment to ſacred Scripture[1].

Innumerable inſtances might be produced of all the particulars mention'd in the beginning of this ſection, with reſpect to the cuſtom of the fathers in citing the inſpir'd authors. Without nice regard to method, I preſent to my reader a few, which at once will be *my vouchers*, and gratify *his curioſity*. *Clemens Alexandrinus* quotes *Eph.* iv. 26. which in the pure original is Ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, and changes it with

[1] Vide D. Whitbeii Ex. Var. Lect. Mill. p. 1, &c. Heinſii Exer. Sac. Proleg. p. 4. Camb. 1640. Vide Confirm. Can. in Ed. N. T. Wetſten. p. 63.

much

much diſadvantage to the phraſe, tho' no alteration of the ſenſe; Ἥλιος ὑμῶν τῇ ὀργῇ μὴ ἐπιδυέτω[2]. Ὀργῇ is no where found in any manuſcript. Inſtead of ἵνα πάντως τινὰς σώσω, the ſame father reads ἵνα πάντας σώσω, which amounts to no more than that paſſage, *God will have all men to be ſaved*, or *wills that all men be ſaved.* 'Tis in ſome manuſcripts; and therefore if any will call it a various reading, and not a ſlip of this father's memory, we can eaſily ſpare this inſtance. 'Tis uſual for the fathers to alter a text, and leave out a word, that they may make what they judge a particular aſſertion or precept a general one. So in 1 *Cor.* xi. 19. Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, and 1 *Cor.* xiv. 34. Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, ὑμῖν and ὑμῶν are left out in many books, which yet are in the beſt copies, and by accommodation and parity of reaſon will reach to other Chriſtian churches, and Chriſtian women, as well as to thoſe of *Corinth.*

[2] Clem. Alexand. Strom. 5. p. 166. ed. Epiſc. Oxon. The fathers in their citations of ſacred Scriptures generally take no more liberty than what Bp. Gaſtrell modeſtly and judiciouſly took; that is, make ſome variations in perſon, tenſe, &c. as being requiſite to expreſs that in a way ſuitable to their diſcourſe, which the Scripture expreſſes in a *different form*, without any *difference* of doctrine or ſenſe. Chriſt. Inſtit. Pref. p. 15.

St. *Chryſoſtom* reads the text of *Epheſ.* v. 15. Βλέπετε ἓν ἀκριβῶς περιπατεῖτε, which is an eaſy and natural way; but in one part of his comment he has it thus, Βλέπετε πῶς ἀκριβῶς περιπατῆτε: in the beginning of his comment he only drops the particle ἓν, and places the words in the order of the text.

The ſame eloquent and noble writer, on 1 *Cor.* xiii. 12. both in text and comments, reads as the true original is, ἐν αἰνίγματι: but on *Epheſ.* iv. 13. either thro' lapſe of memory, or thinking the phraſes equivalent, he reads, τὸ δι' ἀινιγμάτων. So on *Rom.* i. 18. 'tis in the text, as in all our books, Ἀνθρώπων τὴν τ' ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων: but having occaſion in his comment to alter the form of the phraſe, he changes the word, ἐν ἀδικίᾳ τ' ἀλήθειαν περίεχον.

That ſeems to be a very bold alteration which this venerable father makes on *Rom.* ii. 26. and leſs excuſable than a mere failure of memory, when he changes λογισθήσεται, the genuine reading ſupported by all the books, into περιτραπήσεται in the text, and μεταπεσεῖται in his notes. 'Tis plain, he knew λογισθήσεται was a known reading, by that remark, Οὐκ εἶπε λογισθήσεται, ἀλλὰ τραπήσεται, ὅπερ ἐμφατικώτερον ἦν. So you ſee he gives us three

three ſeveral readings of the verb he puts into the room of λογιαθήσεται, without any manner of authority; only ſays, it is more ſtrong and ſignificant; which I humbly doubt; but am ſatisfy'd that λογιαθήσεται is much more familiar, and agreeable to the phraſeology of the ſacred writers.

Theodoret reads St. *Matt.* vi. 33. agreeably to the common and authentic reading in ſeveral places, but in one place makes this interpolation, Καὶ ταῦτα ἐκ τῶ θείου προσεφήσεται. The venerable biſhop and martyr St. *Ignatius* wrote his epiſtles in his journey from *Epheſus* to *Rome*, and cites the texts of Scripture we find in thoſe precious remains by memory: Therefore we find additions, omiſſions, and variations; which make no various lection in the account of the learned and judicious. In the ſacred text St. *Matt.* xii. 33. we read Ἐκ γὰρ τῦ καρπῦ τὸ δένδρον γινώσκεται: In the bleſſed martyr's epiſtle to the *Epheſians* 'tis Φανερὸν τὸ δένδρον ἀπὸ τῦ καρπῦ αὐτῦ: In his letter to the church of *Smyrna* we have ὁ χωρῶν χωρείτω, inſtead of ὁ δυνάμενος χωρεῖν in the original.

The text of 1 *Cor.* i. 20. is thus, Πῦ σοφός; πῦ γραμματεύς; πῦ συζητητὴς τῦ αἰῶνος τύτυ; St. *Ignatius* gives us the ſenſe of this noble

noble paſſage, with omiſſions in one part, and additions in the other; Πῦ σοφός; πῦ συζητητής; πῦ καύχησις τῶν λεγομένων συνετῶν; St. *Clemens Romanus*, fellow-labourer with the great St. *Paul*, and whoſe name was written in the book of life, expreſſes the ſenſe of that paſſage to the *Romans*[3] at large, but uſes a great deal of liberty in altering the words, and exhorts himſelf and readers utterly to renounce all thoſe evil practices which compoſe that black *catalogue* of vice and villainy.

In St. *Paul* we read Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, &c. In St. *Clemens*, according to his way of turning the deſcription of *monſtrous enormities*, into a *pious exhortation* againſt 'em, we read, Ἀκολουθήσωμεν τῇ ὁδῷ τῆς ἀληθείας, ἀπορῤῥιψάντες ἀφ' ἑαυτῶν πᾶσαν ἀδικίαν καὶ ἀνομίαν, &c. Then he concludes pretty near the words of the inſpir'd writer; Οὐ μόνον οἱ πράσσοντες αὐτὰ, ἀλλὰ καὶ οἱ συνδοκοῦντες αὐτοῖς. Ἄξιοι θανάτου εἰσὶ is left out, and αὐτοῖς put for πράσσουσι, to which it muſt refer, and is in any citation equivalent[4].

[3] Rom. i. 28, 29, &c.

[4] Vide S. Clement. epiſt. ad Corinth. p. 146. edit. D. Hen. Wotton. Cantab. 1718.

The

The pious and eloquent father quotes out of the firſt chapter of St. *Paul*'s ſublime epiſtle to the *Hebrews*, with a good deal of variation, and omiſſion of paſſages, which are part of that lofty character of the eternal Son of God; inſtead of ὃς ὢν ἀπαύγασμα τ δόξης, he has τ μεγαλωσύνης: then paſſes on to the 4th verſe, Τοσῦτῳ μείζων ὄξιν — ἀγγέλων, for κρείττων γλμόμν.Θ.; ὅσῳ διαφοεώτεεον ὄνομα κεκληεονόμηκε, for ὅσῳ διαφοεώτεεον παρ' ἀυτὸς κεκληεονόμηκεν ὄνομα. To this he ſubjoins the 7th verſe, in the very ſame words with the original, Ὁ ποιῶν τὸς ἀγγέλυς ἀυτῦ πνεύμαΓα, κ τὸς λειτυργὸς ἀυτῦ πυὸς φλόγα. Then he returns to the 5th verſe, and cites it thus, exactly according to the original, Ὑιός μυ ἒι σὺ, ἐγὼ σήμεεον γεγώνηκά σε. Which is taken word for word out of the ſecond *Pſalm* by St. *Paul:* To which St. *Clement* adds what immediately follows in the ſame *Pſalm*, Αἴτησαι παρ' ἐμῦ, κ δώσω σοι ἔθνη τ κληεονομίαν σε, κ τ κατάχεσιν συ τὰ πέεατα τ γ̃ης. The learned editor of this father[5] juſtly

[5] Ex ejuſmodi citationibus ſive alluſionibus ad Ep. ad Hebræos conſtare poteſt, eam epiſtolam, licet à Romanâ Eccleſiâ penè per 400 annos fuerit è ſacro canone ejecta, poſteaque ex authoritate & certâ aliarum Eccleſiarum traditione recepta fuerit, in initio ab Eccleſiâ Romanâ ipſoque Clemente agnitam fuiſſe. V. viri Cl. not. 1. ad p. 153.

argues

argues from theſe paſſages, That this divine epiſtle was in the early times admitted into the ſacred canon by the church of *Rome*, of which this venerable writer was biſhop; tho' 'twas afterward rejected for ſome hundred years, and after that receiv'd, and thro' all following centuries retain'd.

Now as no man of candour and ingenuity can ſuſpect, that theſe pious and devout defenders of Chriſtianity, ſaints, and ſome of 'em martyrs, made theſe citations out of any ſiniſter ends, or malicious deſigns, to diſhonour and weaken the authority of the ſacred book: ſo I believe, that few ſound and genuine critics will pretend to ſay, laying the whole caſe together, that theſe *citations* do any prejudice or diſhonour to the *text*.

Theſe ſtrenuous champions of the Goſpel wou'd have dy'd rather than have diſown'd any article or doctrine, or deliver'd the book, containing the terms and hopes of their eternal happineſs, into the hands of pagan perſecutors, to be treated with indignity, and committed to flames. And cou'd ſuch men have the leaſt deſign, in any reſpect, to *weaken* and *depreciate* thoſe *precious records*, the authentic deeds and charters of their ſalvation?

tion? And it can raiſe no ſcruple, nor give any handle for cavil, to any but weak, or ill-deſigning heads, to ſee ſome variations in the commentaries, *&c.* of the primitive writers, when the ſenſe is the ſame, and, in other parts of their works, the very words and phraſes with the ſacred code, which has been preſerv'd from the ſettlement of the canon; and is now authentic and pure, eſſentially the ſame, in the poſſeſſion of all Chriſtian churches; and in the hands of all the learned men who underſtand the language, in the whole world. Why ſhou'd theſe inconſiderable alterations be eſteem'd prejudicial to the divine authors, or give any doubt, whether we have the genuine writings of St. *Matthew*, *Mark*, &c. any more than ſuch liberties and various readings in the noble critics and moraliſts; when they quote and apply to their purpoſe paſſages out of the beſt and moſt antient authors in their own language, give us any ſuſpicion that we have not the genuine product of thoſe immortal genius's in their correct and beſt editions, now in the hands of all the world? The learned and excellent editor of *Longinus*, lately publiſh'd, has juſtly obſerv'd,

ſerv'd[6], That this is the practice of the antients, to give the ſenſe of the authors they cite; but not to be ſcrupulouſly exact in repeating the original word for word. And 'tis plain *Longinus*, who has occaſion to produce abundance of paſſages out of *Plato*, *Herodotus*, *Demoſthenes*, *Homer*, *Pindar*, &c. never gives us any quotation or example of conſiderable length in exactly the ſame words that we find in the preſent editions. Any reader, who deſires it, may find inſtances and proofs of this in almoſt every page of that noble writer.

The great *Plato*, *Ariſtotle*, and *Plutarch*, who give you numerous quotations, take the ſame liberties, rarely ever confining themſelves to the very words and phraſes of their authors; but, retaining the ſenſe and grand deſign of the paſſage, they alter, add, and omit ſome things in the original. *Ariſtotle* citing a verſe out of *Theognis*, puts in a word; Πολλὲς ἂν μαθὲς ϗ μεγάλες — δικαίως — ἤφερεον. In another place, inſtead of ἄλις ἔχω δυϛυχεῖν, in *Euripides*, he thus varies it, ἄλις ἐγὼ δυϛυχῶν[7].

So

[6] Clar. Pearce Long. Præf. p. 3, 4. Vide p. 102. l. 2. p. 33. l. 14. p. 142. l. 18. not. p. 143.

[7] Ariſtot. Ethic. Nicomach. l. 10. c. 9. p. 468. edit. Cl. Wilkinſon, p. 415, 426.—307, 330, 335. That quotation

So in another quotation of the ſame noble author, inſtead of ὅταν δ' ὁ δαίμων εὖ διδῷ, τί χρὴ φίλων; the philoſopher gives us the exact ſenſe of the tragedian, without ſo nice a regard either to the verſe or the words, thus,

Ὅταν ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων;

Numbers of inſtances might be produced out of this, and the abovemention'd authors, and ſeveral others; but it wou'd be unneceſſary in ſo plain a caſe.

But wou'd gentlemen of polite parts and ſound judgment ſuſpect the noble claſſics for being ſpurious, and not belonging to the authors to whom they are univerſally aſcrib'd, upon the account of theſe variations? Wou'd they throw 'em out of their hands to duſt and obſcurity? Wou'd they loſe the pleaſure and advantage, either as to civil conduct and morality, or as to the pure propriety of their language, their good ſenſe beautifully expreſs'd, their true wit without affectation, and their delightful harmony with-

tation of Heſiod about his dæmons in Plato's Cratylus, p. 397, &c. is the ſame in ſenſe. but differs in ſeveral words from the beſt preſent editions; Αὐτὰρ ἐπειδὴ τῆτο γένθ κατὰ μοῖρ' ἐκάλυψε, οἱ μὲν δαίμονες ἁγνοὶ ὀπιχθόνιοι καλέ νται.—Ἧλοι ἀλεξίκακοι φύλακες θνητῶν ἀνθρώπων. Vide Heſiod. Op. & Dies, ver. 121, &c.

out

out jingling or effeminacy? You will find that ſuch prizes will ſcarce be quitted, unleſs when they are placed in the hands of a fool.

There are the ſame reaſons, and many peculiar to the ſacred writers of the New Teſtament, why ſound ſcholars and Chriſtians ſhou'd not regard the quotations of the fathers as the leaſt *reaſon*, the leaſt *ſhadow* of pretence, that theſe moſt *precious*, moſt *inſtructive*, and *entertaining* words of eternal life, are either precarious or ſpurious, either weaken'd in their ſenſe, or tarniſh'd in their beauty. No! every true Chriſtian critic knows better than to part with ſuch an *ineſtimable treaſure* for a *mere trifle*, and give up thoſe ſtrong reaſons, and clear proofs of the genuineneſs and infinite value of the ſacred books to the pertneſs of ſhallow novices, the impertinence of noiſy cavillers, and the inſolence and malice of pretended free-thinkers, and atheiſtical dictators in learning; who, for all their ſaucy claims to ſuperior ſagacity and skill, will not, by men of modeſty and ſound judgment, be allow'd worthy to ſit in any *chair*, but that of the *ſcorner*. The afore-mention'd excellent editor of *Longinus* with equal modeſty and juſtice

juſtice diſſents from, and reproves two men of learning, on this head. One is the famous *Manutius*, who corrected an excellent manuſcript he had of *Longinus*, and ſtruck out ſeveral readings, becauſe not word for word agreeing with the beſt editions of *Homer*, *Demoſthenes*, &c. How raſh and dangerous to the commonwealth of letters are ſuch arbitrary criticiſms, and vain conjectures! The other is a learned writer of our own, too much poſſeſs'd with the ſpirit of innovation, who diſpoſſeſſes old books out of their place in the ſacred canon, and is for putting in others, more ſuited to his turn of head, and way of thinking, in their room. Becauſe ſome paſſages of the *Old* Teſtament, quoted in the *New*, are not there render'd word for word, he contrives various readings, to ſuit better with the preſent reading of the New Teſtament. How preſumptuous ſuch proceedings are, we leave to judgment. He has been reprimanded and ridiculed by ſome of his free-thinking friends for his raſhneſs. Tho' I think thoſe gentlemen a *little ungrateful*, becauſe he has deſerv'd very well of them and their *cauſe* in ſeveral reſpects. He has been fully and reſiſtleſly anſwer'd by the great *Carpzovius* of *Leipſic*,

tranſlated by *Moſes Marcus*, a converted *Jew*[8].

I hope I ſhall oblige my reader by giving him the original words; *Clariſſimus ille, alioqui vir*——Manutius——*ſibi in animum induxit, ſuum* Longini *manuſcriptum errâſſe ubicunque exhibuerit loca ex* Herodoto, Platone, Demoſthene, *&c. aliis verbis, quam quæ iſtorum ſcriptorum editiones hodiè præ ſe ferunt. At huic non facile aſſentior; neque enim* Longino *aut aliis veterum ſeculorum ſcriptoribus videtur uſitatum fuiſſe* accurate, fideque *ſatis verba citare.—— Interim vellem hoc cl. noſtro* Whiſtono *in mentem veniſſet; qui cum nonnulla Veteris Teſtamenti loca inveniat non verbum verbo in Novo Teſtamento reddita, aliam, prorſus aliam ſibi V. T. lectionem, quæ cum lect. N. T. melius conveniat; multo cum labore, nonnullâ (vereor) cum* temeritate excogitat[9].

Tho'

[8] God convert other Jews, and ſome zealous profeſſors of Chriſtianity! That glorious Defence of the Hebrew Bible is printed for B. Lintot, in 8°. 1729.

[9] D. Pearce in Longin. Præf. p. 3, 4. I conclude this ſection with the words of the learned Crojus: Ex hoc patrum more nullas varias lectiones eſſe eliciendas, neque conficiendas in textu ſacro; cum hac ratione in Scripturæ locis deſcribendis utantur; non ex codicum varietate, ſed vel è memoriæ uſu, vel lapſu, vel commentariorum penu; vel opinione ſuâ, & de ſuo, vel ex uſu Græcæ linguæ, vel ex conſilio & fine, quem ante oculos habent, ut Scripturæ

Tho' the fathers and writers of the church did in their popular diſcourſes, and tracts of morality, often quote the ſacred Scriptures by memory, ſometimes according to the words of the ſacred manuſcripts, ſometimes in different words to the ſame ſenſe, in all diſputes and controverſies they appeal'd to the books repoſited in their churches, and in the hands of private Chriſtians; and wou'd not depart from one *iota* or *tittle* in thoſe *precious volumes*. They wou'd *die* rather than *deliver* up their Bibles to be burnt by pagan malice; and branded all thoſe timorous Chriſtians, who comply'd, with the ignominious name of *tradotors*; and the biſhops and governors thought no cenſures or eccleſiaſtical puniſhments too ſevere to be inflicted on ſuch unworthy profeſſors of Chriſtianity; ſuch diſhonourable betrayers of ſo *divine a cauſe*.

They were faithful witneſſes, and impartial reporters of the truth; had ſuch regard to *it* in their own writings and accounts of our Saviour and his apoſtles, and their ſuc-

Scripturæ verba ad cauſam ſuam, aut ad eos, quibuſcum agunt, poſſint accommodare.—— Idemque omnes, qui Scripturæ plenitudinem, auctoritatem, atque incorruptam veritatem agnoſcunt, ad unum videre & ſentire credimus. De *Confirmat.* Canon. Cret. p. 66. Amſtel. Wetſten.

ceſs, that no man of common charity and candour can ſuſpect, that they were *leſs* concern'd and careful of the canon and ſtandard of our moſt holy religion.

Remarkable and pertinent to this purpoſe is that paſſage of the great biſhop of *Lyons*, and martyr of Jeſus, St. *Irenæus*, where in the moſt preſſing manner he requires every tranſcriber of his book to do it with the moſt accurate diligence, and awful regard to truth:—"I adjure you, whoever you "are, that ſhall tranſcribe this book, by "our Lord Jeſus Chriſt, and his glorious "appearance, when he comes to judge "quick and dead, that you wou'd compare "what you have tranſcrib'd, and correct it "out of *this* original, from which you have "tranſcrib'd it, with diligence and accuracy: "And that you wou'd alſo tranſcribe this "oath,—*form of adjuration*,—and inſert it "in your own copy." The ſame excellent ſervant and champion of Jeſus expreſſes his great regard to the ſacred writings, and ſound traditions of apoſtolical men agreeable to them, in that valuable piece preſerv'd by *Euſebius*, in his application to *Florinus*, who had laps'd into hereſy after he had been inſtructed in the pure doctrines of Chriſtianity by

by the great *Polycarp*, hearer of the beloved diſciple, and other apoſtles of our Lord. He reproves his old acquaintance and fellow-diſciple with a charitable and engaging tenderneſs, for deſerting the doctrines which the admirable man had often and zealouſly deliver'd to 'em; which he had receiv'd from the mouths of the apoſtles; they from our Saviour Jeſus; and all exactly agreeable to the ſacred Scriptures.

" I can, ſays this excellent perſon, name " both the place, in which the bleſſed *Poly-* " *carp* ſat and diſcours'd, likewiſe his mo- " tions and entrance, the manner of his " living, and the ſhape of his body: like- " wiſe the diſcourſes which he made to the " people; and how he related his conver- " ſation with St. *John*, and the reſt who " had ſeen the *Lord*; and what he had " heard from them concerning his divine " perſon, miracles, and doctrine. He re- " lated all things conſonant to the divine " writings, which he himſelf had receiv'd " from thoſe, who had beheld the Word " of Life. Theſe things, by the mercy of " God granted to me, I attentively hear- " ken'd to, noting them down, not in paper " only, but in my heart; and by the grace

" of God carefully recollect, and meditate " on 'em[1]."

From theſe valuable remains, and other precious monuments of antiquity, we learn how conſcientious and piouſly exact the genuine fathers and writers of the church were to tranſmit their accounts of our Saviour and his apoſtles, of the doctrines and uſages of primitive Chriſtianity to all ſucceeding ages, in their original truth and purity.

And it can be no great exceſs of candour and charity to conclude, that they who took ſuch care and caution of preſerving their own writings from interpolation and corruptions, wou'd be equally careful and diligent in preſerving the inſpir'd writings, the ſubject of their diſcourſes, and conſtant meditations; the foundation and ground of all their bleſſed hopes and expectations.

Indeed there was high occaſion for all ſound catholic Chriſtians to be extremely watchful over that ſacred *depoſitum* of Scriptures, becauſe in the earlieſt times men of proud and looſe tempers roſe up in great numbers, who ſpoke perverſe things, endeavour'd to make themſelves ringleaders of

[1] D. Grabe in Irenæi Fragm. p. 463, 464. Oxon. 1702.

ſects;

ſects; and labour'd to bring the pure writings of truth to ſpeak in favour of their new and impious doctrines, not only by forc'd and abſurd interpretations, but, where they cou'd, laying ſacrilegious hands on the Goſpels and Epiſtles, by additions, defalcations, jumbling and confounding periods, and colons, ſtriving to alter and debaſe the divine text. This we learn from *Irenæus*, *Epiphanius*, *Tertullian*, &c. But of all the teſtimonies we have of the impudence and rage of theſe heretical miſinterpreters and depravers of the heavenly volume, that of St. *Peter* is the moſt ſatisfactory and remarkable.—— Pleaſe to take it in the ſacred original:

Καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε. Καθὼς καὶ ὁ ἀγαπητὸς ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν[z].

§. 2. How to judge of various readings in our ſacred books, and to chuſe the beſt, is the next thing propoſed in this diſcourſe.

[z] 2 S. Pet. iii. 15, 16.

Beſides all the care, helps, and abilities that are required in judging of foreign authors, and ſetting right the reading of the old *Greek* and *Latin* claſſics, which are, a ſound judgment, skill in the language and cuſtoms of the countries and times in which the authors wrote and liv'd, comparing cotemporary authors, and ſeveral paſſages in different writings and places in the ſame author, conſidering the education, age, temper, and peculiar way and manner of every writer: The divine critic muſt have a hearty love to *ſound Chriſtianity*, an impartial regard to *truth* and *clear reaſon*, which will give all poſſible caution againſt bold amendments, and the dangerous vanity of propoſing his own *gueſſes* to be put into the *text*. He ought to have a competent skill in *Hebrew*, and the nobleſt verſions of the Old and New Teſtaments, and particularly the verſion of thoſe tranſlators vulgarly call'd the *Septuagint*, comparing the *Vatican*, *Alexandrian*, and the common editions, which are ſometimes different from thoſe two moſt beautiful and correct editions, the firſt publiſh'd by the learned profeſſor *Bois*, the ſecond by the excellent Dr. *Grabe*. Raſhneſs, and want of due qualifications, is here very criminal,

and

and of miſchievous conſequence. Many rules have been laid down by great critics; one of which, branch'd into its ſeveral particulars, ſeems the moſt univerſal and uſeful to guide the ſtudents and lovers of this ſacred learning into a juſt knowledge and judgment, to fix upon the authentic and original reading.

That reading which is found in a great majority of the beſt and moſt antient manuſcripts, is to be eſteem'd as pure and authentic. Now the beſt manuſcripts are thoſe which were copy'd out by the moſt able and diligent ſcribes; which appears by their accuracy thro' the whole book, and freedom from blunders, and even leſſer miſtakes in thoſe paſſages where there are no various readings: and this muſt be allow'd by the ſtricteſt rules of reaſon and evidence. And which thoſe manuſcripts are, which, beſides their antiquity, and nearer diſtance from the apoſtolical times, are the moſt exact and pure, every ſcholar of judgment may inform himſelf, if he will take pains to ſearch into thoſe invaluable treaſures, and read 'em himſelf; or truſt the account we have from the moſt honeſt, capable, and indefatigable

ſearchers

ſearchers into thoſe great monuments and records of our moſt holy religion.

Here we may deſcend lower: That reading which is found in a ſmall majority of the beſt and moſt antient manuſcripts, is preferable to any other. And ſo, ſuppoſing an equality of manuſcripts, both in number, antiquity, and merit, that various reading is to be preferr'd and retain'd in the ſacred text, which gives the truer, clearer, and more emphatical ſenſe, more ſuited to antecedents and conſequences, more agreeable to the phraſeology of the divine authors, and the ſtyle and manner of that particular writer where 'tis found. When the ſenſe is equally clear and conformable to the context, to the analogy of faith, and Scripture language and eloquence, and in all other reſpects two various readings are found in an equal number of manuſcripts of the ſame merit, 'tis very indifferent to all the purpoſes of religion and criticiſm which reading is put in the text, which in the margin.

We ſhall enlarge on theſe matters in the ſequel of this diſſertation, and in the mean time, with regret, mention ſome ſtrange liberties that great men have taken in altering the ſacred text; which utterly deſtroy all the

the rules ſupported by the plaineſt reaſon; and render the divine writings entirely precarious and uſeleſs.

The great *Capellus* takes too much upon him, when he magiſterially lays down that ſtrange rule of unheard of latitude and looſeneſs: That various reading, tho' only depending upon gueſs, where the ſenſe and coherence ſeem to be better, is always to be choſen. What wou'd become of all our learning and religion, of the ſacred and common claſſics, of the truth of hiſtory, and the certainty and uſe of the *Goſpel revelation*, if ſuch bold men were made perpetual dictators in the republic of letters!

The reply of the venerable *Uſher* to this ſhocking aſſertion is juſt, and exceſſively modeſt: "Where various readings in all "other reſpects are of equal value and au- "thority, *that* is to be preferr'd which pro- "duces a better ſenſe, and more ſuitable to "the context, and connexion of the argu- "ment[3]."

From this it appears, that ſeveral great and good men have taken very unjuſtifiable liberties, when, to advance ſome favourite notions, they have demanded a place in the

[3] Dr. Walton's Conſiderator conſider'd, c. 6. p. 95, 96.

ſacred

ſacred original text for a word, which is either an arbitrary amendment of their own imagination, or found only in one or a few books.

The great *Grotius* and *Eraſmus* are exceſſive faulty upon this head, and may be convicted of this preſumption (I believe we may call it) in almoſt every page of their annotations. The former of theſe learned men ſtrikes out ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς, as the addition of ſome bigotted copyiſt, who had a mind to give reputation and apoſtolical authority to the ſecond epiſtle of St. *Peter*, which had by ſome people been controverted, tho' all the manuſcripts, as Dr. *Mills* acknowledges, retain thoſe words[4].

Eraſmus expunges the particle ὅτι in that paſſage 1 *Cor.* xii. 15. Ἐὰν εἴπῃ ὁ πούς, ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, as ſuperfluous; but if it be ſuperfluous, or rather, pleonaſtical, 'tis an elegant pleonaſmus, uſed by *Plato* and the pureſt *Greek* writers, as we have ſhewn; and 'tis omitted only in one manuſcript.

That celebrated paſſage *Rom.* ix. 5. is ſo clear a proof of our Saviour's eternal divi-

[4] 2 S. Pet. iii. 15. Dr. Mills in loc. Poli Synopſ.

nity,

nity, that all endeavours have been uſed to pervert it from its natural ſenſe, and unforc'd meaning, by the enemies of that *eſſential doctrine*. We have formerly mention'd the intolerable liberty that two commentators and critics of fame have taken to wreſt away this text from the church, by turning the latter part into an abrupt and unaccountable thankſgiving.

'Tis very viſible, that this text lies very heavy upon gentlemen of ſuch principles, by their aukward pains and ſtruggles to get rid of it. In order to which, they gueſs, and fancy (I had almoſt ſaid, without either common ſenſe or modeſty) with all wildneſs and confuſion, in contradiction not only to their friends, but their ſelves. *Grotius* is very ſeverely reflected on, for raſhly averring that the word Θεὸς was not in the moſt valuable *Syriac* verſion. But 'tis demonſtrable, his aſſertion is contrary to flagrant fact; the word Θεὸς is not only in the *Syriac*, but all the old copies and verſions.

Eraſmus offers to depreciate the original reading by a faulty edition of St. *Cyprian* and St. *Hilary*, which he himſelf owns, might be thro' the negligence of tranſcribers. This learned man ſays, he had met with one faulty

faulty edition which had not the word *God*, but acknowledges it was in all the other manuſcripts; and ſtill is zealous for this ſpurious various reading. We may juſtly ask here, Where is judgment and conſiſtency? as father *Simon*, carrying it harder againſt the ſame great ſcholar, cries out, *Where is ſincerity?*

Curcellæus, and moſt gentlemen of his turn of thought, will, againſt all the manuſcripts, ſtrike out the offenſive and obnoxious word. Tho' one of the moſt learned amongſt the *Unitarians* (as they fancifully call themſelves) acknowledges the whole paſſage to belong to our bleſſed Saviour, and with juſt ſlight rejects that ſtupid criticiſm. If the words had been intended of Chriſt, the *Greek* wou'd have been ὃς ὢν, and not ὁ ὢν: the juſt contrary of which is the truth; ὁ ὢν is the ſame as ὃς ἐστι, but ὃς ὢν requires a verb, which in this caſe is neither put down in the ſentence, nor can poſſibly be underſtood. *Beza* admires at the boldneſs of this violent interpretation, and juſtly pronounces it a violation of the *Greek* idiom.

The famous *Racovian* catechiſm acknowledges the words of this text in their natural order, without any various reading or arbitrary

trary pointing, and groundleſs diſtinction; and aſſerts, that in its full ſenſe, and ſtrongeſt meaning, it ought to be apply'd to Jeſus the Meſſias. How far thoſe gentlemen invalidate their own conceſſions, contradict their own aſſertions, and make a mere trifle of thoſe honours they pretend to pay to our Saviour, does not concern this argument, but may fully be made out to their diſhonour, in my opinion, and the juſt horror and indignation of ſound Chriſtians, out of the forementioned celebrated book, which refines upon the old Goſpel, and is a ſort of new canon for this ſect of modern Chriſtians[s].

A wor-

[s] Vide Poli Synopſ. in loc. Rom. ix. 5. Dr. Stillingfleet's Vindication of the Trinity, cap. 8. §. 7. p. 153. 1697. Dr. Mills in loc.

Cultus religioſus ſoli Deo omnis debetur — non modò *ſummo* honoris gradu, ſed nec *inferiori*, qui modo *religioſus* ſit, licet quenquam afficere præter *Deum*; non ſolùm autem eſt *Filius Dei* unigenitus, ſed etiam— jam tum *Deus* fuit. Cui ſicut Deo—Patri—omnia parebant, & cui divina adoratio exhibeatur. Cum Deus ſit per omnia benedictus in ſecula.— Illi demum Chriſtiani ſunt, qui *Jeſum* divina ratione colunt. — Ipſe Deus divinam ſuam cœleſtemque majeſtatem cum illo communicavit.

And yet, notwithſtanding all theſe plauſible conceſſions, theſe ſame refined Chriſtians, and fair arguers, in ſome other places unſay all they ſay here, and in numerous paſſages: They deny our Saviour to be partaker of the Divine Nature, and with the moſt ſhameful impudence, ſelf-contradiction, and blaſphemy, ſink him to the rank of a mere creature. *Leſley*'s 2d Socin. Controv. p 218, 219,

A worthy gentleman, who has lately obliged the publick with an edition of the *Greek* Teſtament without the grammatical accents, and with an *Engliſh* tranſlation or paraphraſe, with critical obſervations on the canon and various readings, has entertain'd us with a very curious and edifying remark on this ſacred paſſage under our hands: "Some of the learned (he does not pleaſe to name any of them) "have thought, that "ὁ ὢν ſhould be *tranſpos'd* to ὢν ὁ, in cor- "reſpondence to the preceding——ὢν ἡ υἱοθε- "σία, οἱ πατέρες, *&c.*——according to which "reading the ſenſe wou'd be, The adop- "tion, *&c.* was theirs, the patriarchs were "theirs, Chriſt is deſcended from *their* pro- "genitors, *and God was theirs:* Which is "an ingenious emendation, and wou'd eaſily "be admitted, if it cou'd be authoriz'd by "any manuſcripts[6]."

How ingenious an emendation is, among ſound critics is ſeldom the enquiry, but how well ſupported, how juſt, how agreeable to the ſtyle of the writer; and *here* to the ana-

219, &c. Vide Dr. *Bull's* Prim. & Apoſtol. Tradition. de Jeſu Chriſti Divinitate, p. 32, 33, 34, 35, 36. Aurea. Lond. 1703.

[6] New Teſt. in Greek and Engliſh, Note on Rom. ix. 5. p. 590.

logy

logy of faith. Who thoſe credulous gentlemen are, who wou'd *eaſily admit* it, the ſagacious reader will *eaſily* gueſs. But we may be permitted humbly to ask, how many, and what ſort of manuſcripts theſe complaiſant critics wou'd require to advance this *ingenious emendation*, to the honour of their approbation and ſuffrage, and merit a place in the ſacred original text?

Wou'd two or three, or any ſmall number, be ſufficient to determine the judgment of theſe impartial gentlemen againſt a great majority of books? Wou'd they give the preference to the moſt *modern*, *corrupt*, and *trifling manuſcripts*, before the *nobleſt monuments* of *antiquity*, of *inconteſted* and *univerſal value?* But before we ſhall finiſh this little piece, we, perhaps, may have opportunity to return this ingenious editor and critic our due thanks and acknowledgments for his learned labours; and to take the liberty modeſtly to ask him a few queſtions, for our fuller ſatisfaction: At preſent we take our leave.

'Tis a little ſurprizing, and much to be lamented, that ſeveral great ſcholars and grave commentators on the New Teſtament ſhou'd, out of bigotry, and affectation of

novelty, and unheard-of ſchemes and notions, ſo egregiouſly neglect and trample on this rule, and prefer one or two to great numbers of eſtabliſh'd integrity; nay, boldly bring in a favourite word, to ſuit an hypotheſis, which cannot be found in any one book in the world. The famous *Curcellæus* has puzzled himſelf and reader with a collection of various readings, without telling you whence he had 'em, or whether from manuſcripts or printed copies; and therefore not one of thoſe readings is of any value. This learned *Unitarian* owns, in his preface to his *Greek* Teſtament, that he had intermingled with his other obſervations ſome amendments of *Stephens*, and others, by pure gueſs and imagination. A nice method of preſerving authors, and keeping 'em up as near as poſſible to their original purity[1]!

The learned and Chriſtian world are obliged to the reverend and excellent Dr. *Mill* for his great work of the *Prolegomena*,

[1] Doctis quibuſdam oborta eſt ſuſpicio ex criticis aliquot ferè in hunc finem collegiſſe, & coacervâſſe lectiones futiles ſæpè & orthographicas, ut fidem Teſtamenti ſuſpectam facerent; vel ſaltem iſtam libertatem obtinerent ex quocunque codice adſumendi lectionem, quæ ipſis eorumque dogmatibus conveniret quam maximè. G. D. Prolegomena ad N. T. edit. Wetſten. 1711. de Collect. Vide p. 20. Vide etiam Canonem Critic. 13. p. 13. Vide Stephan. Curcell. Præfat. ibidem, p. 74, 75. & per totam.

and

and his collection of the various readings of the New Teſtament; a work of exceſſive pains, and great advantage! His adverſary ſeems to charge him too ſeverely with giving a handle to *Papiſts* and atheiſts to ridicule, depreciate, and render precarious the ſacred text, by his enormous heaps of different readings. But, as a friend of the author, of pious memory, has juſtly obſerv'd, "Surely theſe various readings exiſted before in the ſeveral exemplars; Dr. *Mill* "did not make and coin them; he only exhibited them to our view. If religion "therefore was true before, tho' ſuch various readings were in being, it will be as "true, and conſequently as ſafe, ſtill, tho' "every body ſees them[8]."

Dr. *Mill* has merited great praiſes in very dexterouſly collecting and comparing parallel places, in explaining ſeveral difficult texts, and producing ſelect paſſages out of the moſt judicious fathers, which illuſtrate the divine writings. He has wreſted ſeveral texts out of the violent hands of innovators, and preſumptuous critics. He has excellently defended and eſtabliſhed the genuine reading

[8] Dr. Whitby Partitio Operis poſt Prolegom. ad edit. Wetſten. p. 82. Phileleutherus Lipſienſ. Lett. 1. §. 31. p. 64.

in moſt of thoſe places, which *Eraſmus*, *Grotius*, and the *Socinians* have attempted to pervert from the orthodox ſenſe, by bold gueſſes, and raſh amendments; by peeviſh cavils, and citations of frivolous and incompetent evidence[9].

Three things are juſtly charg'd upon this great man, which cannot be excuſed: 1. He falls ſeverely upon the phraſeology and language of the divine writers of the New Teſtament, which he affirms to be full of ſoleciſms, *&c.* But how far he was from making this raſh charge good, I think, the intelligent reader will acknowledge, has been made pretty plain in the *firſt volume*.

2. The learned doctor has too minutely collected the abſurdities and blunders, falſe ſpellings, and inaccurate quotations found in manuſcripts, printed books, and verſions of the *Greek* Teſtament, which ſound critics allow unworthy to be receiv'd or mention'd as various readings of any value or conſequence. But in this there is no danger; he

[9] Vide Partit. Operis Whitbeiani, p. 82. Dr. Mill. on Rom. ix. 5. 1 Tim. iii. ult. 1 S. Joh. v. 7, &c. Which laſt mention'd noble paſſage, tho' too tamely given up to the clamour and confidence of ſome adverſaries, yet is vigorouſly defended by this author, and more largely by Mr. *Martin*'s Critical Diſſertation, Lond. 1719. and his Defence of it againſt Mr. Emlyn, Lond. 1719. A piece of reaſoning not to be reſiſted, in my humble opinion.

has

has only given himſelf the trouble of collecting and writing that, which 'tis in the power of every one to ſave himſelf the trouble of reading or regarding.

3. His reigning fault is indulging bold conjectures, correcting the ſacred text after the model of the *Italic verſion*, and eſtabliſhing a favourite reading, and turning out of the divine canon a genuine and well-ſupported word or expreſſion, without any authority at all, or upon one book; and that very often neither antient, nor any way valuable. This is very certain, from his long and laborious preface to his fine edition of the *Greek* Teſtament; and, I think, his antagoniſt has a vaſt advantage over him: whoſe words the reader will pleaſe to take in the original, and not think the quotation improper to the preſent purpoſe: *Neque illæ inter variantes lectiones recenſendæ eſſent, quæ à manuſcriptis codicibus ferè omnibus, & antiquis verſionibus, plenoque omnium conſenſu, diſſentiunt & diſcrepant.*

Has enim ſi admiſeris, quænam ullibi rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide ſolius Italicæ, Copticæ, Æthiopicæ, *genuinam eſſe aſſerit*---Millius---*contra omnium codicum, aut ferè omnium fidem,*

contra verſiones omnes; *reclamantibus etiam iſtis patribus, qui locum illum allegârunt*, ad unum omnibus[1].

For inſtance, on that paſſage of St. *John*'s Goſpel, ch. vii. 1. Οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, this learned man boldly puts in εἶχεν inſtead of ἤθελεν, as the pure original, contrary to all verſions and manuſcripts; and after εἶχεν adds ἐξουσίαν, which *Eraſmus* and *Grotius* think, ſome nice people chang'd into ἤθελεν, becauſe they imagin'd that the other reading imply'd a diſparagement of our Saviour's power[2].

Dr. *Mill* likewiſe, as he imagines, has gather'd ſome *genuine* and *precious readings* out of the very *dirt* and *rubbiſh* of *hereſy*; and, in near twenty places, has, upon his own head, and unſupported conjecture, advanced alterations found in blaſphemous books, and forg'd goſpels, into the ſacred original text. It has been computed, that this learned and laborious gentleman has, upon the ſole foundation of his own fancy and gueſs, endeavour'd to diſpoſſeſs at leaſt two thouſand ſound and antient readings in all

[1] Dr. Whitby Partit. Operis totius, ante Ex. var. lect. p. 11. col. 2. Dr. Mill. Proleg. à p. 42. ad p. 48.

[2] Idem. ib. p. 36, &c. Dr. Whitby Partit. Op. ante Examen var. lect. p. 11. col. 2.

good

good manuſcripts, and printed copies, out of their place in the ſacred text. In the epiſtle of St. *Polycarp*, in which he owns paſſages of holy Scripture to be unaccurately cited, he finds two readings that he much prefers to the common and eſtabliſh'd text. One is, 1 St. *John* iv. 3. where upon the authority of that father, who, in his judgment, cites it by memory, he contends that ἐληλυθοτα ſhou'd give place to ἐληλυθέναι, upon a few and incompetent authorities againſt one hundred and twenty manuſcripts. The other place is, *Acts* ii. 24. where he changes θανάτου into ἅδου, upon the authority of two manuſcripts, three verſions, two fathers, againſt a great number of fathers, and tranſlators, and above one hundred and twenty manuſcripts.

Not to inſiſt on the preference that ſound criticiſm muſt give to the old reading, as to propriety, and the ſuperior force and emphaſis of its meaning: to ſay that Chriſt was loos'd from the pains of *death*, is more natural and beautifully ſignificant here, than that he was loos'd from *hell*, or the *grave*. The death of Chriſt more clearly *expreſſes*, and more *forcibly conveys* to our devout meditations the great *atonement* made by the

precious *paſſions* and *ſacrifice* of the *adorable Ranſomer* of human race; and all the branches and bleſſings of his *Mediatorial office.* So that the ſacred text ought for ever to ſtand, as it is by reaſon and a grand majority of books confirm'd and eſtabliſh'd: Ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθὸτι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. But 'tis time to proceed to another matter.

§. 3. To make a better and clearer judgment of the nature and value of the various readings of the New Teſtament, 'tis requiſite to conſider the different learning, temper, way, and qualifications of the tranſcribers and copyiſts of thoſe *infinitely valuable volumes.* The character and way of the tranſcriber occaſions the variety of the readings; and we at once ſee the *man*, and the *book.*

In general 'tis to be conſider'd, that theſe librarians were, before the invention of printing, of a trade or profeſſion, and liv'd by their hand. Therefore there wou'd be as much difference in their performances, as in the workmanſhip of other tradeſmen and artiſans.

1. *Some* appear to have been eager to finiſh their volume, and impatient to receive their

their pay. 2. *Others* were nice and curious to keep their writing clean, and free from raſures, and their character fair and beautiful. So the firſt did not take ſufficient time and care to make their copies correct and accurate: the others, if miſtaken, wou'd not correct the errors of the writing, for fear of blemiſhing the beauty of the character, and the neatneſs of the book. 3. Probably ſome few might wilfully falſify ſome paſſages, to favour a peculiar notion of their own, and gratify the bigotry of the perſons who employ'd them. 4. Some were ignorant, and did not competently underſtand the language of the book they were tranſcribing. 5. Others were very conceited of their ſuperior abilities, and imaginary excellencies; and ſo took upon them to be *pert criticiſers* and *ſaucy correctors* of the original before them, inſtead of faithful and judicious tranſcribers.

As to deſign'd alterations of the ſacred text, and wicked arts of falſification, to ſerve perverſe notions, and private opinions; 'tis plain to him that views the various readings, and judiciouſly conſiders the characters of the ſeveral books, there are very few. Theſe frauds could not affect the text, or do any publick

publick miſchief; becauſe genuine copies of the divine canon were carefully preſerv'd in the private hands of many ſound and learned Chriſtians; in publick libraries; and the archives and regiſters of all the Chriſtian churches in the world. We may, perhaps, ſay ſomething more on this head in another place, and ſhall only now preſent the reader with the obſervation of Mr. *Le Clerc* on this ſubject: *Nec eſt putandum defuiſſe inter Chriſtianos, ex quocunque grege fuerint, qui ejuſmodi fraudes admitterent.* —— *Ex quibus judicare licebit, non unum fuiſſe falſarium, inter eos, qui codices ſacros olim deſcribebant; quamvis nequaquam* paſſa fuerit divina providentia eorum depravationes religioni nocere[3].

I proceed a little more particularly to conſider the other occaſions of various readings, drawn from the different diſpoſitions, character, and manner of the librarians; which will enable every diligent conſiderer, in a great meaſure, to form a ſure judgment upon all ſuch alterations; and ſucceſsfully chuſe and adhere to the pure and original reading.

[3] M. Le Clerc Ar. Crit. pars 3. §. 1. cap. 14. tom. 2. p. 98, &c.

1. Negli-

1. Negligence and inattention of tranſcribers, appears to be the occaſion of foul miſtakes and blunders in many books. That omiſſion in *Coloſſ.* i. 14. is of antient date, διὰ τοῦ αἵματος αὐτοῦ, are not found in ſome verſions; but are in a great number of the beſt books; and being added to the word ἀπολύτρωσιν give a ſtronger and more emphatical deſcription of that *bleſſed myſtery*. Omiſſion of any neceſſary word or expreſſion argues the careleſneſs of the writer, more than addition, or any other alteration: *Omiſſio magis quam additio aut mutatio arguit oſcitantiam deſcriptoris*[4].

In that noble paſſage of St. *Peter*, Ἡδονὴν ἡγούμενοι τὸ ἐν ἡμέρᾳ τρυφὴν, ἡγούμενοι turn'd into ὁδηγούμενοι in the manuſcript mark'd *Laud* 2. entirely ruins the ſenſe of the holy writer; and betrays extreme careleſneſs and abſence of thought in the tranſcriber[5].

The learned *John Crojus*, in his obſervations on the New Teſtament, obſerves, that the librarians or copyiſts writ out the ſacred text in haſte, and without care and attention; and from thence ſome letters (he might have added, words) were dropt, added, or

[4] De Confirmat. Can. Crit. in Proleg. ad Græc. Teſt. Wetſten. 1711. Amſtel. p. 53.

[5] 2 S. Pet ii. 13. Confirm. Can. p. 57.

chang'd;

chang'd; and gives ſeveral inſtances, particularly *Revel.* xv. 6. where in the *Alexandrian* manuſcript, and the Vulgate, by an unaccountable miſtake, inſtead of ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, we are ſurpriz'd with that prodigy of a various reading, ἐνδεδυμένοι λίθον καθαρὸν καὶ λαμπρόν.

It was a ſtrange negligence, not to ſay ſtupidity, in the writer of the old and valuable manuſcript entitled *Codex Cantab.* to add a negative to that gracious declaration of our Saviour in St. *Matt.* xviii. 20. in which he promiſes, that *when two or three are gathered together in his name, he will be with them:* 'Tis παρ' οἷς οὐκ εἰμι, inſtead of the pure original, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

The ſame tranſcriber in another place is guilty of an egregious abſurdity and contradiction to the meaning and deſign of our bleſſed Lord, who upbraids the obſtinate ſcribes and phariſees for rejecting the preaching and teſtimony of his great fore-runner St. *John the Baptiſt*; when the moſt profligate ſinners ſincerely repented, were converted by his powerful doctrine, and convinced by his moſt credible evidence: In this book οὐ is left out before μετεμελήθητε ὕστερον [6].

[6] S. Matt. xxi. 32. Vide Le Clerc Ar. Crit. pars 3. p. 44, 45, 46.

2. Igno-

2. Ignorance, and want of ſufficient skill in the idiom and dialects of the *Greek* language, have occaſion'd many miſtakes, and trifling various readings.

The tranſcriber of the famous *Alexandrian* manuſcript appears to be very honeſt, and faithful; but not to be perfectly acquainted with the genius of the *Greek*. Among ſeveral inſtances of this, take the following: In St. *Matt.* xxv. 10. the true reading is ἕτοιμοι, but the copyiſt, fearing it might be falſe grammar, put in the room of it ἕτοιμαι: which was a very weak and ungrounded ſcruple. 'Tis according to the *Attic* dialect, frequently uſed by the ſacred writers; as particularly, we have in this ſame divine parable, παρθένοι φρόνιμοι, and αἱ φρόνιμοι: in St. *Paul*, ὁσίως χεῖρας, which in the *Geneva* manuſcript is, with equal ignorance, chang'd into ὁσίας. Of the writer of which book Dr. *Mill* gives this character; *Scriba, quiſquis ille fuit,* καλιγραφος *licet, videtur fuiſſe linguæ Græcæ ignarus, & haud parum oſcitans*[7].

To what we have advanc'd in the *former volume*, give me leave to tranſcribe a paſſage out of *Herodotus* to the preſent purpoſe:

[7] Ver. 2, 4. 1 Tim. ii. 8. Dr. Mill. Proleg. p. 166.

Ἀντὶ

Ἀντὶ ὃ ἑκατὸν νεῶν δικηόσαι τὶ ἕτοιμοι ἔσονται ἅμα τῷ ἔαρι[8].

3. Affectation of extraordinary learning, and being eſteem'd a notable critic and ſcholar of deep penetration, conceit and ſelf-ſufficiency have produc'd ſeveral impertinent alterations from the ſacred text.

The true original of that very beautiful paſſage of St. *Paul*, 1 *Cor.* xii. 25. ſupported by a great majority of the beſt books, is this; Ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη: Where the tranſcriber of *St. German*'s manuſcript, to ſhew his learning, preſents his reader with μεριμνᾷ, inſtead of μεριμνῶσι. And, probably, for the ſame ſame reaſon, σχίσμα is chang'd into σχίσματα, in ſome other manuſcripts.

But that μεριμνῶσι τὰ μέλη is as good *Greek*, tho' not ſo commonly uſed as μεριμνᾷ τὰ μέλη, and expreſſions in the ſame form, has been already prov'd.

The copyiſts are ſometimes vainly and impertinently officious in explaining words, which they eſteem difficult, by words more eaſy and familiar. They for want of underſtanding *figurative grammar*, and entering into the *ſecret beauties of writing*, ſupply

[8] Herod. 5. p. 297.

paſſages

paſſages which ſeem to them deficient; and with the ſame ſacrilegious preſumption lop off thoſe, which they as weakly judge ſuperfluous. In St. *Matt.* xxv. 18. after ἐν, πάλαντον is added, even in the *Alexandrian* manuſcript, to explain a matter, that every man in his ſenſes muſt needs know. Putting ἐκέρδησε inſtead of ἐποίησε in the genuine original, ver. 16. of *Matt.* xxv. which has poſſeſs'd ſeveral manuſcripts and tranſlations, was with a deſign to explain what was perfectly clear and eaſy before.

In the *Cambridge* manuſcript, preſented by *Beza* to that univerſity, ἤρξαντο παρακαλεῖν αὐτὸν, a very uſual and agreeable pleonaſmus, is, for explication ſake, vainly and audaciouſly alter'd into καὶ παρεκάλεσαν αὐτὸν ἵνα ἀπέλθῃ, in St. *Mark* v. 17. where, I think, Dr. *Mill* miſtakes in putting *Vulg.* after *Cant.* as if that verſion and the *Geneva* manuſcript agreed in this alteration; whereas we find in that famous verſion the original pleonaſmus retain'd; *Et rogare cœperunt eum, ut diſcederet à finibus eorum*[9].

In

[9] Ἄρχομαι παρακαλεῖν, for plain παρακαλῶ, is no unelegant way of expreſſion in the beſt languages and authors: In Theocritus we have ᾧ τὸ γεράιρεν Ἀρξεῦμαι.——*Quod tui honoris gratia cantabo.*—— So the Greek tranſlators of the *Hebrew verity*,—Καὶ ἐπαυσεν,—ὁ Θεὸς,—ἀπὸ πάντων

In ver. 15. of the v. chap. of the above-nam'd evangeliſt, we have a very glorious paſſage, grand, and full of majeſty; Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον, καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα, καὶ ἐφοβήθησαν. Some tranſcribers and ſmall critics imagin'd, that ἐσχηκότα τὸν λεγεῶνα was ſuperfluous, being in effect contain'd in the preceding word δαιμονιζόμενον. 'Tis wanting indeed, in one of *Robert Stephens*'s ſixteen manuſcripts, *Cant. Wech. Cod. Vetuſtiſſ. Colb.* 1. *Vulgate verſ.* but is in a great majority of the beſt manuſcripts, and in the oriental verſions[1].

So this noble pleonaſmus ſecures its place in the ſacred text by ſufficient authority, and full proof. But what man of judgment, taſte, or ear, cou'd endure that ἐσχηκότα τὸν λεγεῶνα ſhou'd be dropt out of this grand paſſage; which ſo glorioufly raiſes the ſenſe, and heightens the amplification? Several

πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ Θεὸς ποιῆσαι: Which is exactly the ſame as the verſe next before it; Καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων, ὧν ἐποίησε.

[1] They all retain the repetition; the Perſian, Syriac, and Arabic, with the diſtinction of the original; only in the Æthiopic the ſame words tranſlate both τὸν δαιμονιζόμενον and τὸν ἐσχηκότα τὸν λεγεῶνα, *quem dæmon prehendiſſet*; which ſpoils the emphaſis, and makes it look much like a tautology, and to be a faint tranſlation of the vigorous original.

miſerable

miſerable people had been heal'd, and deliver'd from the poſſeſſion of a devil, by our Lord's divine power and goodneſs. *Mary Magdalene* was releas'd and deliver'd from ſeven of theſe infernal inmates. But the *poor wretch here*, was poſſeſs'd and diſtracted not with *one*, or *ſeven*, &c. but a *legion*, a *large hoſt*, a *formidable army* of moſt malicious, fierce, and tormenting fiends. How *miſerable* the caſe of the dæmoniac! how infinitely *powerful*, how *miraculouſly merciful*, his *divine Deliverer* and *Saviour!* Beſides, take away this wondrous ſignificant and harmonious amplification out of this awful and lively deſcription or image, and you check the vigour, and noble run; tarniſh the beauties, and leſſen the graces of as *full*, *ſprightly*, and *well-ſounding*, a period, as any in the moſt valuable and admir'd authors of *Greece* and *Rome*.

The repetition of ἐκεῖνος, and pronouns equivalent, is very frequent in *Hebrew*, the *Septuagint Greek*, the New Teſtament, the claſſic *Greek* and *Latin* authors, and, I believe, all languages; eſpecially in larger ſentences and periods; and does not want its emphaſis: yet the emphatical ἐκεῖνος is left out, as ſuperfluous and faulty, in a few

books; *Alex. Barb.* 1. *Colb.* 7. *Gen. Vulg. Syr. Ver.* and the latter οὐκ is omitted by the tranſcriber of the manuſcript *Cant.* 2. in that paſſage of St. *James* ch. i. 25. Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. *Eraſmus* unſupported, of his own conjecture, has with great boldneſs chang'd the genuine word into ἔτως, and to encourage and favour his own raſh gueſs, has thus pointed the paſſage, Παραμείνας ἔτως, οὐκ ἀκροατὴς ἐπιλησμονῆς, &c.

For which word ἐπιλησμονῆς, the writer of *Stephens*'s 13th manuſcript, and *Cov.* 4. have very officiouſly oblig'd their gentle reader with a gloſs or more intelligible word of their own, ἐπιλήσμων.

We have in the *former volume* prov'd ſuch repetition of theſe words to be pure and claſſical; and ſhall add one or two more out of a pure and polite old *Grecian*; Τοῖς δὲ ὑπὲρ τῶν κοινῶν ἰδίᾳ πονήσασι, καὶ τὰς ἑαυτῶν ψυχὰς ἔτω παρασκευάσασιν, ὥστε καὶ τὰς ἄλλας ὠφελεῖν δύναμις, τούτοις ἐδεμίαν τιμὴν ἀπένειμαν. And in another place of the ſame author, fam'd for the propriety and elegance of his ſtyle, we find, Ἐν ἓν παῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύσιν,

σιν, ἐν ταύταις ἥδις᾽ ἂν ἰδοιν ἅπαντας ὄντας τὺς πολίτας[2].

In one book quoted in the *Wechelian* edition of the New Teſtament, between the 8th and 9th verſes of St. *Mark*'s laſt chapter, ſome bold tranſcriber has thruſt in a pretty large addition, which the vain and trifling mortal might imagine, wou'd ſupply the deficiencies of the evangelical hiſtory, and add new graces to the ſtyle. This it is; Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλε δι᾽ αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. In ver. 2. of the ſame chapter, inſtead of the pure original, ἀνατείλαντος τοῦ ἡλίου, ſome conceited copyiſts have inſerted ἐπὶ before ἀνατείλαντος, which, 'tis probable, they did for the ſame reaſon that one of the profeſſion has preſum'd to change ἀνατείλαντος into ἀνατέλλοντος[3].

That is, upon a weak and trifling ſuppoſition, for want of grammar, and examination of the parallel places, that ἀνατείλαντος wou'd make the divine writer contradict his bro-

[2] Iſocrates in Panegyr. ipſo initio. ed. Fletcher, p. 70. De Pace Græc. Baſileæ, 1546. p. 380.

[3] Edit. Nov. & Vet. Teſt. Græcè, Francofurti, apud Wecheli hæredes, 1597. Vide Dr. Mill. in loc.

ther evangeliſts, and himſelf likewiſe. Theſe poor critics cou'd not reconcile λίαν πρωὶ in St. *Mark*; τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, in St. *Matthew*; ὄρθρου βαθέως, in the language of St. *Luke*; and πρωὶ σκοτίας ἔτι ὔσης, in that of St. *John* (all properly and juſtly expreſs'd, and perfectly conſiſtent) to ἀναλέλανται τοῦ ἡλίου: Therefore theſe adroit gentlemen took the ſhorteſt way, and cut the knot which they cou'd not untie[4].

Some even of the beſt manuſcripts have ſome peculiar and very odd alterations: We find in *Cod. Alex.* ἔλαιον after ἡμῶν, which Dr. *Mill* thinks the writer added, for clearneſs ſake. I think 'twas impoſſible to make the original clearer, either by addition, paraphraſe, or gloſs; and that no man of common ſenſe cou'd be at a loſs to know the meaning of the petition of the *fooliſh* to the *wiſe virgins*. Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται, admits no comment or amendment, to clear its literal ſenſe; and, to ſay the leaſt, is an unneceſſary cumbrous addition, far from giving the leaſt *emphaſis* or *ornament* to this branch of the

[4] Upon the ſame weighty conſideration we find that this troubleſome λίαν is omitted in Cod. Cant. S. Matt. xxviii. 1. S. Luc. xxiv. 1. S. Johan. xx. 1.

moſt

moſt *ſignificant*, *inſtructive*, and *lively* allegory or parable in the world[5].

After the 3d verſe of St. *Mark* xvi. in one manuſcript there is this bold addition, Ἦν δὲ μέγας σφόδρα· καὶ ἔρχονται καὶ εὑρίσκουσιν ἀποκεκυλισμένον τὸν λίθον.

This bold addition argues the utmoſt preſumption and ignorance of the tranſcriber, and miſerably encumbers the narration and ſtyle of the ſacred hiſtorian. It wou'd fix the character of tautology and tediouſneſs upon an author of the greateſt clearneſs, brevity, and purity of ſtyle that ever writ: whoſe peculiar talent and happineſs it was to expreſs the ſoundeſt and ſublimeſt doctrines and myſteries in the moſt conciſe, ſelect, and emphatical language.

4. Some various readings, in a few of the moſt faulty books, are owing to the weakneſs and groundleſs ſcruples of Chriſtians not thoroughly acquainted with the ſcheme and oeconomy of our moſt holy religion, but too much addicted to ſuperſtition and party prejudice. We have formerly obſerv'd, what alarms and diſturbance that paſſage in St. *John*[6] gave to ſome weak and ignorant

[5] S. Matt. xxv. 8. Cod. Cant.
[6] S. Johan. xi. 35. So ver. 33.

Chriſtians; and ſhall only add two or three remarks further to confirm and clear this matter.

That paſſage in St. *Luke* of our Saviour's compaſſion and concern for *Jeruſalem*, gives us a moſt *awful*, and at the ſame time *pleaſing notion* of the infinite goodneſs and charity of *God incarnate*: Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ[7]. Some ſcrupulous and injudicious people, fondly fancying that tears were unworthy of the dignity of that divine perſon, in their books ſtruck out the whole verſe; which is in all the beſt manuſcripts, and the moſt antient and valuable verſions. Tho' St. *Epiphanius* paſſes a raſh cenſure, in ſaying, that this paſſage is ſtruck out by the *orthodox*, and to be found in copies not correct; upon which the famous *Le Clerc*, not always unjuſtly ſevere and harſh upon the fathers, makes a very proper return.

Epiphanius's words are, Ἀλλὰ καὶ Ἔκλαυσε κεῖται --- ἐν τοῖς ἀδιωρθώτοις ἀντιγράφοις: which the fore-nam'd gentleman tranſlates; and adds a very juſt correction; *Sed &* ploravit *extat in exemplaribus non* emendatis, *imò non* corruptis[8]. The ſame offence[9] has been

[7] S. Luc. xix. 41.
[8] D. Le Clerc Ars Crit. pars 3. p. 100, 101.
[9] Vide D. Mill. Proleg. p. 101. col. 2.

weakly

weakly and unjuſtly taken at ſome paſſages, which graphically expreſs the ſorrows and meritorious ſufferings of the *divine Mediator of the new covenant*; particularly that ſtrong deſcription of our Saviour's preparatory agonies in the garden; which no ſound Chriſtian can duly read and conſider, but muſt ſhed tears of contrition and godly ſorrow, and feel all the *emotions* of religious *wonder* and *amazement*, *love* and *gratitude*, *break in* upon his ſoul!

Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν· καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν[1]. How *ſelect* and *adequate* to the noble ſubject is the expreſſion and phraſe! how *grand* and *inſtructive* the ſenſe, the relation and moral, that is obvious to every conſidering reader, and is immediately preſented to our devout thoughts! Our Saviour, as man, had an angel from heaven to wait upon him, and ſtrengthen him in his deep diſtreſs; he was in an agony; and pray'd with the utmoſt ardency and intenſeneſs; and a moſt *amazing bloody*

[1] S. Luc. xxii. 43, 44. Ἦν ὁ Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ. Demoſt. de Coron. p. 25.

ſweat ſhew'd and expreſs'd the deep affliction and anguiſh of the divine Sufferer!

"And ſince we have in the ſame ſacred writings as full aſſertions of the true and eternal divinity of the bleſſed Jeſus, as of the reality of his human nature, deliver'd in the ſtrongeſt and plaineſt terms that can be uſed to inform mankind; and muſt be taken in the literal ſenſe, if any words can be ſpoken or written by men, that can have meaning in them: We learn from this doctrine to admire and adore the infinite condeſcenſion and charity of the Son of God, bleſſed for ever; who having all power in heaven and earth, for the benefit and advantage of us men, ſubmitted to the frailties and infirmities of our nature; wept, was hungry, weary with travelling, proſecuted and apprehended as an impoſtor and malefactor; was mock'd, ſpit upon, ſcourged, denied and deſerted by his friends and domeſtics; nail'd to an ignominious croſs, ſuffer'd wounding ſcoffs, and exquiſite tortures; and after the uttering of thoſe *aſtoniſhing expreſſions*, *My God, my God, why haſt thou forſaken me*, breath'd out his precious ſoul recommended to his heavenly father; and bow'd *his ſacred head* in the pangs and agonies

nies of a moſt cruel death. 'Tis no wonder, that heretics, who deny'd the humanity of our Saviour, and impiouſly turn'd his birth, life, and ſufferings into a viſionary ſcene, and deluſive appearance, ſhou'd endeavour to eraſe theſe, and parallel paſſages, out of the canon; which ſo effectually confute their pernicious and antichriſtian opinions. But it muſt raiſe the pity and concern of every ſound Chriſtian, when he conſiders, that ſome orthodox profeſſors of Chriſtianity, and particularly the great St. *Hilary*, were offended at theſe ſtrong expreſſions of our Lord's diſgraces and paſſions upon earth; which they unneceſſarily fear'd, wou'd too much aſcribe to him human infirmity, and reflect upon the honour of the Son of God.

'Tis obſerv'd by the critics in this learning, that there are three ſorts of various lections, which they themſelves don't always nicely diſtinguiſh. Yet there is really ſuch a diſtinction; and I ſhall, with all the exactneſs I can, and in few words, lay it before my reader.

1. The firſt ſort of various lections are of no ſignificancy either in grammar or ſenſe; as ἐγὼ, κἀγὼ, ἡμῖν, ἡμᾶς, ἡμῶν—ὑμῖν, &c. where one of them in ſeveral books is often a blun-

a blunder, and eaſily to be corrected by common ſenſe; and therefore rather to be referr'd to a head above-mention'd, than mark'd as a various reading. In that famous place 1 *Cor.* xv. 31. 'tis perfectly indifferent as to the noble ſenſe, and grand ſublimity and devotion of the paſſage, whether you read καὶ τὴν ὑμετέραν or τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Λαλεῖται --- λαλῶ, *Heb.* xi. 4. βαπτίσμασι --- βαπτισμῷ, *Col.* ii. 12. ὑπάντησιν Κυρίου --- Κυρίῳ θρόμβοι αἵματος καταβαίνοντες --- καταβαίνοντος, St. *Luke* xxii. 44. ἀγέλη χοίρων βοσκομένων, βοσκομένη, St. *Luke* viii. 32. μήτις --- μηδείς, *Col.* ii. 4. and innumerable other minute variations, not worth putting down, may be ſeen in every chapter of the ſacred book.

2. Various readings of ſmall importance are numerous likewiſe. It may be proper to preſent a few ſpecimens: Παραθήσομαι --- παρατίθημι --- τίθημαι, in St. *Luke* xxiii. 46. entirely amount to the ſame ſenſe, and expreſs our Saviour's devotion with equal propriety: If any wou'd be nice to know which of the words has the preference, it is probable he wou'd find it to be παρατίθημαι, the word uſed by the *Septuagint* in that *Pſalm* xxxi. 5. where

where this divine addreſs of the *expiring Son of God* is expreſs'd by way of prophecy. And we know, that the divine writers of the New Teſtament generally uſe the words and phraſeology of thoſe *Greek* interpreters of the Old Teſtament.

Whether ἐτεροποφόρησεν or ἐτεροφοφόρησεν is to be preferr'd, has been a warm diſpute among the critics; but it ſeems to be indifferent, and the two words may be uſed in the ſame ſenſe. 'Tis indeed the latter in the *Septuagint*; but *Origen* four times quotes the paſſage, and gives us the firſt; Ἐπὶ τοσοῦτον ἀνέξεσι θεὸς ἤνεγκεν, ὡς εἴ τις τροφὸς τροποφορήσειε τὸ ἑαυτῆς υἱόν: *God bore the manners and frowardneſs of his people the* Iſraelites, *till they grew incorrigible, and incurably obſtinate; as a tender nurſe bears the peeviſhneſs and wayward temper of her beloved child.* Τροποφορέω is found in a majority of books, and is preferr'd by very good critics[2].

In that paſſage of St. *James* iv. 15. inſtead of ζήσωμεν, in ſeveral manuſcripts, 'tis read ζήσομεν, but without any occaſion: The

[2] Ἐτεροποφόρησεν, i. e. ἦρε καὶ ἐβάστασεν αὐτὸς ὡσεὶ τροφὸς υἱόν. Τροποφορέω mihi multo magis placet quam τροφοφορέω, non modo Euphoniæ gratiâ, ſed etiam quia libri plerique omnes in eâ conſentiant lectione. Bois in loc. Vide S. Chryſoſt. Mill. Whitby, &c. in loc.

ſcribes

ſcribes were jealous that the firſt was not good grammar, and therefore, probably, put in the latter. But without any reaſon: for firſt and ſecond aoriſts in the potential and ſubjunctive or conjunctive moods (which are futures too) are often in ſacred and common writers equivalent to the future of the indicative. So ἀκέσαιο is ἀκέσεις or ἀκέσῃ, πειραθῶ, πειράσομαι, in *Plato*: Πορεύθω is the ſame as πορεύσομαι, in St. *John*; ἀπαρθῇ as ἀπαρθήσεται, in St. *Mark*[3]. Some wou'd ſolve what they eſteem ſome difficulty, by ſuppoſing ἐὰν to be underſtood before ζήσωμεν, as it is expreſs'd before θελήσῃ, and ἐγὼ before ποιήσωμεν, to be pleonaſtical: But then they muſt recur to our ſolution with reſpect to that word. 'Tis very little material, whether we have ζήσομεν or ζήσωμεν, tho' the latter is in the majority of manuſcripts.

In *Acts* xiii. 44. there is a majority of manuſcripts for the reading ἐρχομένῳ, and 'tis ſound and proper; ἐχομένῳ is found in ſome very valuable books; and is an emphatical word. The moſt valuable of all the old *Grecian* writers uſe it in the ſenſe of the divine evangeliſt, *Herodotus*, *Thucydides*,

[3] Plat. Phæd. 62, 63. Apoc. vii. S. Mark ii. Vide, ſi placet, Polum, & Verſiones orientales.

Ariſtotle,

Ariſtotle, &c. ἐχόμενόν ἐστιν εἰπεῖν: *'Tis the next thing we have to diſcourſe on*; and there is a very ſmall difference either in language or ſenſe; and if they were equal in the books, it wou'd be of little concern whether poſſeſs'd the ſacred text[4].

Several learned critics eagerly contend about the preference of παραβουλευσάμενος and παραβολησάμενος, in that moving and endearing paſſage of St. *Paul*, *Philip.* ii. 30. Προσδέχεσθε ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ.

Scaliger and *Capellus* ſay, that 'tis not a *Greek* word; they mean, we ſuppoſe, a *Greek* claſſical word; but 'tis form'd with exact analogy, and uſed in proper ſignification, being derived from παρά, which in compound words adds the ſignification of *fault* or *neglect*. So that the excellent *Epaphroditus* is here applauded by the generous St. *Paul* for his heavenly wiſdom and bravery, in not regarding his life, but gallantly expoſing himſelf to the extremity of dangers, for the glorious ſervice of the Goſpel, and the happineſs of mankind. Παραβουλευσά-

[4] Περὶ μὲν ἐπιεικείας καὶ ἐπιεικοῦς ἐχόμενόν ἐστιν εἰπεῖν, ut ſupra. Ariſtot. Eth. Nicom. lib. 5. c. 10. p. 335.

μενος

μενος is interpreted by theſe learned critical gentlemen in the ſame ſenſe, *to run any hazards, expoſe one's ſelf*, and *ſacrifice one's life* for the cauſe he loves, and has eſpous'd. There is no conſiderable difference in the meaning or emphaſis of the words; and when any gentleman will produce me παραβολησάμενος out of a pure claſſic author, I will make the return, by preſenting him with παραβεβλοδυσάμενος. They are both grand and emphatical words; the laſt by the authority and uſage of St. *Paul*, who writes above the confinement and rules of vulgar plain grammar in many caſes; never contrary to the true analogy and reaſon of grammar in general; and particularly the grammar of that language in which the apoſtle writ his truly eloquent and moſt divine epiſtles.

Upon further conſideration, I believe there is no ſuch verb in the *Greek* language as παραβολέομαι, tho' there is παράβολος, one that *expoſes himſelf to danger*, and *fearleſly* on occaſion *throws away his life* upon a fooliſh account, or *ſacrifices it* to a juſt and glorious cauſe. From this vicious reading an antient interpreter barbarouſly tranſlates it, *Parabolatus eſt ſuam animam.* Βυλέυω and

βυλεύομαι

βυλεύομαι are ſtanch claſſical words, and ἀπὸ added to the latter, according to the uſage of the *Greek* language, cannot make it ſoleciſtical or barbarous. We have in *Plutarch*, βυλεύσασθαι σὺν ὀδενὶ λογισμῷ. The meaning of this very emphatic word is well expreſs'd by the prince of *Roman* poets, *Vitam objectare periclis*, and *projecere animas.*

Dr. *Mill*'s judgment on that various reading *Revel.* i. 5. ſeems unaccountable; he prefers λύσαντι to λούσαντι, becauſe to appearance 'tis abſurd, and unſuitable to the place it ſtands in; to the ſenſe, and context. Some wou'd think this a very odd reaſon of preferring a ſeemingly abſurd reading in general. His words are, *Idem de hâc lectione cenſeo, quod ferè de aliis in ſpeciem ineptis ac incongruis, eſſe ſcilicet omnino veram & genuinam.* And then the word λύω is not at all, nor can it by a conſiderate perſon be thought incongruous, and improper to the occaſion. The redemption that our Saviour has accompliſh'd for mankind, the precious price he has paid, releaſes, abſolves them from their ſins, prevents 'em from working upon ſinners in their full malignity, and moſt fatal miſchiefs; atones the divine diſpleaſure, frees, clears, and delivers his rebel creatures

creatures from the guilt and puniſhment of their rebellions.

The word λέω is uſed only in this place, tho' very proper, and bearing a clear and manifeſt relation to the precious blood of our crucify'd Saviour; which waſhes away all the ſpots and ſtains of guilt upon the conſcience. Tho' there are a few words of parallel ſenſe, to expreſs this bleſſed myſtery of our redemption. St. *John* ſpeaking of the ſaints and martyrs of the Lord Jeſus, has this ſublime and ſtrong expreſſion, that in a metaphorical way repreſent to us the preciouſneſs and bleſſed effects of that moſt meritorious ſacrifice; Ἐπλυναν τὰς ϛολὰς αὐτῶν — ἐν τῷ αἵματι τοῦ ἀρνίου, *Rev.* vii. 14.

I ſhall only produce another full place, where καθαρίζω join'd to λύτρον make a ſtrong periphraſis of λέω: Χριϛὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λύτρῳ τοῦ ὕδατος ἐν ῥήματι, *Epheſ.* v. 25, 26.

The genuine unqueſtionable reading is λούσαντι, confirm'd by almoſt all the beſt manuſcripts; the fathers, and verſions: only the oriental verſions are in the *Latin* tranſlation thus; *Qui diligit nos, &* ſolvit *nos à peccatis noſtris.* Syriac. *Qui dilexit vos, &* lavit

lavit *vos à peccatis veſtris.* Æthiopic. *Qui dilexit nos & ſolvit nos, atque à ſordibus peccatorum noſtrorum* lavit, *&c.* Arabic.

I am extremely pleas'd with a remarkable paſſage in the excellent *Plato*, which is pertinent to the preſent ſubject. That great *divine*, *philoſopher*, and ſoundeſt critic of the heathen world, ſpeaking of the religious rites and ceremonies that were neceſſary to purify human ſouls, and inſtate 'em in the favour of the Deity, uſes thoſe expreſſions which the Holy Spirit of eternal wiſdom has pleas'd to direct the penmen of the Goſpel to uſe in deſcribing the venerable myſteries and rites of Chriſtianity: particularly he has both theſe proper and emphatic words to expreſs the *purification* and *abſolution* of human ſouls from the pollution of guilt; and by that their obligation to puniſhment:

Ἡ καθαρσις καὶ οἱ καθαρμοὶ — λῦτρα καὶ αἱ ἀπολύσεις, πάντα ταῦτα ἔν τι δύναιντ' ἂν καθαρὸν παρέχειν τ ἄνθρωπον καὶ ἐπὶ τὸ σῶμα καὶ ἐπὶ τ ψυχήν. How parallel is this language to the Chriſtian phraſeology upon the ſame ſublime ſubjects! Ἁγιάζει πρὸς τ τ σαρκὸς καθαρότητα — αἷμα Χριστοῦ καθαριεῖ τ συνείδησιν --- Θεὸς σωτὴρ ἡμῶν -- ἔσωσεν ἡμᾶς διὰ λύτρου παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου.

Περισερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς. Ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ.

The glorious writer concludes applying the two words we have been ſpeaking of, in diſtinguiſhing the text and various reading in the divine book, to the ſame ſubject and ſenſe: And the character (not to take notice of the fancifulneſs of the etymology) which that great man, thro' miſtake, for want of clearer light and revelation, applies to the imaginary deity *Apollo*, juſtly and fully belongs to the bleſſed Mediator between God and his creatures: Ὁ καθαιρῶν Θεὸς καὶ ὁ ἀπολέων καὶ ὁ ἀπολύων τῶν τοιούτων κακῶν. How grand and full of joyous hope and conſolation is this doctrine, when apply'd to Jeſus Chriſt! how ſtrongly, how movingly expreſs'd! Ἐν ᾧ, υἱῷ Θεοῦ ἠγαπημένῳ, ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτον τῆς χάριτος αὐτοῦ[6]. Ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

[5] Plato in Cratylo, p. 405. Heb. ix. 13, 14. Titus iii. 5. Heb. x. 22. 1 S. Pet. i. 2.

[6] Plato in Crat. 405. Epheſ. i. 7. Acts xx. 28. See the parallel grand paſſage, Col. i. 14, 15, 16, 17, 18, 19, 20.

The

The undoubted original reading of St *Luke* ii. 38. is, Καὶ--Ἄννα--ἐλάλει περὶ αὐτοῦ, παιδίου Ἰησοῦ--- πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. There is another reading that wou'd yield a very good ſenſe, not much different, nor at all contradictory to the genuine text: But 'tis unſupported by authority, is found in very few manuſcripts, fathers, printed books, verſions. This reading is, ἐν τῷ Ἰσραήλ. The *Perſian* tranſlator follows this reading, and turns the verſe ſomething oddly; *Puerulum allocuta eſt* ('tis *allocutus eſt* in *Walton*, thro' the blunder of the printer) *& omnem hominem, qui in expectatione liberationis* Iſrael *erat.* The vulgate turns it thus,——Anna *prophetiſſa*——*loquebatur de illo omnibus qui expectabant redemptionem* Iſrael. According to the original reading the ſenſe will be, that the devout *Anna*, who *attended in the temple both night and day*, ſpoke of the *Meſſias* to all the inhabitants of that city, who conſtantly worſhipp'd there; who prepar'd themſelves for the worthy reception of that divine perſon, whom they expected at this time. And 'tis certain, that other devout *Jews*, not inhabitants of *Jeruſalem*, frequently repair'd to the temple-worſhip, and might, at this

remarkable time, and ſeveral others, hear this admirable woman diſcourſe upon the bleſſed advent of the Redeemer. If we take the various reading ἐν τῷ Ἰσραὴλ, 'tis near the ſame in ſenſe: *Iſrael* cannot be ſuppos'd to exclude *Jeruſalem*, the capital and glory of the nation, whither all the tribes were yearly oblig'd to reſort to the temple-worſhip. And it expreſſes, that ſeveral religious *Jews*, from diſtant places, came there to divine offices, and wou'd with high pleaſure hear the diſcourſes of this great propheteſs, ſo fam'd for her extraordinary piety, and valuable talents, upon the moſt important and deſirable ſubject.

But a very learned and venerable prelate of our church has ſo admirably explain'd this paſſage, and made ſo dextrous an application of the true ſenſe of it, to the confutation of his infidel adverſary, that I ſhall not enlarge, but refer the reader to his noble work[7]; by which he has deſerv'd very much of good letters and ſound Chriſtianity. If it be not preſumption to paſs my opinion upon the performances of ſo ſuperior an author, I think his Lordſhip has

[7] Dr. Chandler, Bp. of Cov. and Litch. Vindicat. of Def. of Chriſtianity, p. 330, 331, 332.

perform'd

perform'd excellently in his firſt volume, *A Defence of Chriſtianity*; more excellently, if poſſible, in his ſecond volume, *A Vindication of the Defence of Chriſtianity*; incomparably in both.

True and judicious is the remark of the learned and laborious Dr. *Whitby*, with which I cloſe my diſcourſe upon theſe two ſorts of various readings.

From a full diſcuſſion of the various readings, in ſome chapters of his ſecond book, the Doctor tells us, " It will plainly appear, " that in theſe minuter and almoſt trifling " alterations, we generally do not want " proofs and authorities to eſtabliſh the " preſent reading. And that it will be fur- " ther evident to the readers of his *Examen* " *Var. Lect.* from the diligent examination " of almoſt all the places which Dr. *Mill* " puts upon us on the authority of the vul- " gate, or rather, *Italic* verſion.

" For that learned collector of various " readings, and editor of the *Sacred Writers* " *of the New Teſtament*, has by mere con- " jecture, againſt all the books written and " printed, from thence, or other incompe- " tent authority, advanced many various

" lections into the *text*, which by no means
" deſerve a place in the *margin*.

" He himſelf acknowledges, that he in-
" dulg'd many of theſe favourite conjectures
" without the concurrence of any book,
" without one ſingle voucher, *contra omnem*
" *manuſcriptorum codicum & excuſorum fidem*.
" Why did he then put 'em down, and re-
" commend 'em by his approbation, by
" giving a ſtrong and reſiſtleſs argument
" why they ſhou'd be entirely rejected, and
" eſteem'd worſe than mere trifles[8]?"

III. We come now to produce a few inſtances, out of many, of various readings which are of more importance than thoſe already mention'd, out of great numbers of the ſame claſs and account.

1. In St. *John*'s Goſpel, ch. vii. 34. the word εἰμι written without accents admits of no difference to the eye, but according as 'tis mark'd in the modern way, and almoſt all our printed books, εἶμι ſignifies *to go*, εἰμὶ *to be*; εἶμι in the firſt ſignification is never uſed in the ſacred writers; unleſs we imagine it ſo in this place. Dr. *Mills* takes no notice of it. A very great majority of

[8] Dr. Whitby Ex. Var. Lect. Mill. Præf. p. 9.

verſions

verſions are for the latter. Amongſt all that I have ſeen, only the *Arabic* and *Æthiopic* repreſent the firſt, 1. *ad locum, ad quem ego* abiturus ſum, *vos non pertingetis.* 2. *Ubi ego ibo, eò vos non poteſtis venire.* Almoſt all fathers, critics, commentators antient and modern, either take no notice of this ſenſe, or reject it. *Henry Stephens* propos'd it as a gueſs. Indeed it will make plain ſenſe; but the other is according to the conſtant ſtyle and way of the apoſtle; and yields a ſenſe far more noble, and more agreeable to the deſign of the beloved diſciple, who, in numerous places of his Goſpel and Epiſtle, aſſerts and enlarges upon the eternal divinity of his adorable Maſter. What motive engag'd a late tranſlator of the New Teſtament to render it *thus*, without any competent authority, *Where I* ſhall go, *thither you cannot come*; whether an implicit regard to the great *Stephens*'s conjecture; an itch of innovating and altering the ſacred text, or mere vanity, I cannot determine. I believe all ſound and orthodox Chriſtians (if that word may eſcape the ſlear and contempt of ſome people) will judge our *Engliſh* tranſlation to be in all reſpects much more juſt, natural, and noble; Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ

ἐγὼ, ὑμεῖς ὐ δύνασθε ἐλθεῖν, is in ſenſe as much above the lowneſs and meanneſs of the other arbitrary reading and conſtruction, as the heavens are above the earth; and is parallel to thoſe other ſublime paſſages, in which the inſpir'd *evangeliſt* and *divine* repeats our Saviour's heavenly diſcourſes: wherein that meek and lowly perſon, that generally call'd himſelf the *Son of man*, affirms himſelf to be the *Son of God*; affirms his omnipreſence and pre-exiſtence before all creatures, and claims divine honours: Πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ[9].

In that paſſage of St. *Paul*'s epiſtle to the *Galatians*, ch. ii. 5. οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, ſome few books leave out the negative, and make the affirmation directly contradictory to that in the greateſt number of manuſcripts, fathers, printed books, commentators, and verſions. Even upon excluding the negative particle, the expreſſion wou'd be ſenſe; if St. *Paul* meant, that he yielded to the ignorance and prejudices of the *Jews* in ſome ſmall matters, before the *Jewiſh* reli-

[9] S. Johan. viii. 58. —vi. 62.—iii. 13.

gion

gion was aboliſh'd, and Chriſtianity entirely eſtabliſh'd: So *Timothy* was circumcis'd, that he might be more acceptable to the *Jews*, he was to preach the Goſpel to; who were exceſſively fond of the rites of the *Moſaical* law; and were by degrees and gentle methods to be gain'd over, and cur'd of their *even ſuperſtitious* regard to the types and *ceremonies* of their church; and their miſtaken notion of the perpetuity and eternal obligation of the *Moſaic* law. And if we cou'd admit this reading, we muſt take the meaning of it to be nearly equivalent to thoſe expreſſions of generous condeſcenſion, and Chriſtian charity, in his firſt epiſtle to the *Corinthians*, chap. ix. 19, 20, 21, 22, 23. which, if duly weigh'd, will appear to be glorious inſtances of noble language, prudent conduct, humility, and the tendereſt compaſſion for precious ſouls; but not the leaſt prevarication, yielding up principles and eſſentials, or complying with the miſtakes and prejudices of *Jews* or *Gentiles*; that wou'd be diſadvantagious and hurtful to the purity and eſtabliſhment of the faith and doctrines of the *Chriſtian catholic church*. But when circumciſion and all the rituals of the *Levitical* law were inſiſted upon as neceſſary

neceſſary to ſalvation, after the eſtabliſhment of Chriſtianity to the end of the world, then the great *champion* of the Goſpel is *warm'd* with a juſt indignation againſt ſuch *Judaizers*; and with an earneſt zeal declares ſuch ſuperſtitious notions and practices to be inconſiſtent with the ſtate and nature of the Chriſtian inſtitution and church; and heinouſly injurious to the honour and majeſty of our *heavenly lawgiver*, the *founder of our faith*, and *divine author of our ſalvation.*

Hear with what charitable vehemence and Chriſtian concern he reproves and warns the *Galatians*, who were warping from the purity of Chriſtianity, and relapſing into *Judaiſm*: Ἰδὲ, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει, *Gal.* v. 1, 2. The ſcope and tenor of this whole epiſtle ſhews, that the negative particle (which is ſupported by the authority of almoſt all books) is the genuine reading in this noble place. St. *Paul* wou'd not in the leaſt, not for a moment, yield to the inſinuation and treacherous deſigns of falſe brethren, who came amongſt 'em as *inſidious ſpies*, to corrupt the pure Goſpel of Jeſus, and enſlave his ſervants and diſciples to the intolerable bondage of the ceremonial law.

'Twill

'Twill be pleaſant, and not unuſeful, to compare the parallel places, which in much the ſame expreſſions carry on the ſame deſign, and method of reaſoning; which will convince judicious readers, that the negative οὐδὲ ought not to be diſpoſſeſs'd.

How full and elegant the expreſſions! how concurrent and emphatical are the noble paſſages! Διὰ δὲ τοὺς παρεισάκτους ψευδαδελφοὺς, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται, *Gal.* ii. 4. Τῇ ἐλευθερίᾳ οὖν, ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε, *Gal.* v. 1, 13.

I conclude this with the words of the learned and judicious author of the *Prolegomena* and *Criſis*, in that elegant edition of the *Greek* Teſtament at *Amſterdam*, by *Wetſtenius*, 1711. *Video nunc D.* Mill *omiſſionem illam τῷ οὐδὲ, tanquam vetuſtiſſimam probare. Verum ejus rationes & allegata me non movent; cenſeo enim contra mentem* Pauli *omitti & mutari; qui hiſce libertatem a lege ceremoniali aſſertam voluit; ut* Paulo *ante per verba* οὐδὲ Τίτῳ ἠναγκάσθη περιτμηθῆναι[1]. He calls the omiſſion of οὐδὲ an abſurd reading, in his 22d *Critical Canon*; *Lectio abſurda,*

[1] Criſis in Gal. ii. 5. p. 31.

ſurda, & quam antecedentia vel conſequentia abſurditatis convincunt, rejicienda eſt.

There is a great variety in that anſwer of our bleſſed Redeemer to the rich young man, who apply'd to him for direction in the way to heaven and immortal happineſs. The common reading is found in a great majority of manuſcripts, printed copies, fathers, and tranſlators; Τί με λέγεις ἀγαθόν; ἐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός, is the authentic and original reading, confirm'd by clear and ſatisfactory proofs. The other reading is, Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἔστιν ὁ ἀγαθός[2]: Which is in a very few manuſcripts, and one of the oriental verſions out of four upon the place, two of the ſixteen manuſcripts uſed by *Robert Stephens*. Tho' indeed this reading does not quite ſpoil the ſenſe of the paſſage before us, in which περὶ τοῦ ἀγαθοῦ muſt refer to the queſtion of the young man, Τί ἀγαθὸν ποιήσω, ἵνα κληρονομήσω ζωὴν αἰώνιον; yet the other is not only much better ſupported, but produces a nobler ſenſe, and makes our divine Saviour's anſwer more full, and a more

[2] The vulgate likewiſe follows this reading: St. Chryſoſtom is for the common and generally receiv'd lection, and therefore has Τί με λέγεις ἀγαθόν; in his comment, tho' 'tis in the text; of which omiſſions that great and accurate man is very ſeldom guilty.

natural

natural and *lively* return to the queſtion propos'd.

Τί με λέγεις ἀγαθόν; ἐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός, is a ſolemn and inſtructive return to the young man's addreſs, in thoſe words, Διδάσκαλε ἀγαθὲ, εἰ τί θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς, is a full and moſt proper reply to the young man's queſtion and requeſt, Τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; I need not make a comment to ſhew the merit and ſuperior value of this ſound reading. Who does not perceive, upon a compariſon, the preference of it to the other, in the clear and natural connexion of the context; the beautiful and harmonious relation betwixt the queſtion and anſwer; in the fulneſs, vigour, and extenſiveneſs of the meaning and moral of our great Teacher's divine reply?

In St. *John*'s Goſpel, ch. vii. 8. Ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, is certainly the genuine original; yields a clear and eaſy ſenſe; appears in a great number of the oldeſt and beſt manuſcripts, particularly the *Alexandrian*. 'Tis in all the ſixteen manuſcripts uſed by *Robert Stephens*. Tho' St. *Chryſoſtom* has not the word οὔπω, yet 'tis plain, by both his text and comment, that he

he eſteem'd οὐκ, the other reading, found in a very few books, ſupported with no competent authority, yet to contain a good ſenſe, and amount to the ſame. In the text 'tis Ἐγὼ οὐκ ἀναβαίνω ἄρτι: In the comment, Πῶς οὖν, φησὶν, ἀνέβη, εἰπὼν οὐκ ἀναβαίνω; Οὐκ εἶπε καθάπαξ· ἀλλὰ νῦν τοῖς μέθ' ὑμᾶς. The force and ſignification of ἀναβαίνω is according to the uſe of this tenſe in all languages, *I am not going*, which does not imply, *I will not go at all*; but *I am not going now*, or *at preſent*; which is not neceſſary to be put down; but muſt be underſtood in all ſuch ways of ſpeaking. Therefore vain is the obſervation and inference, that the reading muſt be οὐκ in the time of *Porphyry*, becauſe that inveterate pagan upon that charges our bleſſed Lord with falſhood. But the charge of the heathen adverſary is equally malicious and frivolous, as the conceſſion of the Chriſtian critics is raſh and unneceſſary [3].

For *Porphyry* does not charge our Lord with a lye, only with inconſtancy and irreſolution. Admitting this οὐκ, all the words can amount to, is this, That our Saviour declin'd giving an anſwer to the ſaucy taunts

[3] Grot. Annot. in loc. D. Mill. D. Whitby Exam. Var. Lect. Criſis in loc. Oriental verſions in the Polyglot.

and

and cavilling queſtions of his relations, who did not yet believe on him, —— bad them *go up to the feaſt, now,* —— he *ſhould not go,* or *go at his own proper time and ſeaſon.*

There is much the ſame difficulty in this, as in that moving paſſage in St. *Luke,* when our Saviour after his walk and heavenly converſation with the two diſciples travelling to *Emmaus,* near the end of the journey took his leave of them, and made as if he wou'd have gone further. The diſciples, out of humanity, and being charm'd with the diſcourſe of the *wondrous ſtranger,* vehemently preſs'd, or, as our tranſlation is, *conſtrained him to ſtay with them that night.* And cou'd it be eſteem'd a faulty diſſimulation, or inconſtancy, for a wiſe and good man to be prevail'd upon by the intreaties of friends and hoſpitable perſons to comply in an indifferent and innocent matter, when before he had expreſs'd, either by words or ſigns, ſomething like an intention of acting otherwiſe? Is this any diſhonour to God, any prejudice to religion, any mark of inſincerity, any injury to our neighbour?

Our bleſſed Saviour aſſum'd our nature, without our faults; had all the tender ſentiments and goodneſs of humanity; all the freedom

freedom and complaiſance in converſation, which innocence cou'd *allow*, and his generous deſign of doing much good *requir'd*.

Some vain-glorious and ſuperficial critics and ſcribes, not rightly underſtanding human nature, or human languages, have miſrepreſented ſeveral paſſages in the ſacred authors; have mangled, miſplaced, added, omitted, to correct and amend what they vainly imagin'd was an abſurdity[4].

But their amendments are always *unneceſſary* and *ill-grounded*, generally *inſolent*, and of *miſchievous conſequence*. The poet's expreſſion,

Fomenta vulnus nil malum levantia,

is too gentle in this caſe. In this very inſtance, the whole paſſage is omitted in ſome books, as numerous others are, becauſe not underſtood, or reliſh'd by pert and ignorant tranſcribers.

An admirable ſhort way this, to ſolve difficulties, and untie knots! At this rate we ſhou'd either have no ſacred canon to defend, or none worth defending. But, thanks and eternal praiſe be to the divine

[4] Vide Criſin ad calcem Gr. Teſtam. Wetſten. p. 25.

author

author and protector of our moſt holy religion, neither the malice of ſubtile and inveterate enemies, nor the folly of ſome weak friends, neither bigotry, ſuperſtition, or falſe criticiſm, can do any damage to the *heavenly book*. The various readings of all ſorts are ſo far from doing prejudice, that they are an advantage and ſecurity to the ſacred text. The conſideration and proof of which will fill up the next ſection, and cloſe this diſcourſe.

§. 4. VARIOUS readings cannot affect the divine writers of the New Teſtament more than they do other authors; which, notwithſtanding thoſe varieties, are by the whole learned world allow'd to be ſound and genuine. The *Hebrew* Bible has numerous varieties of this nature: The *Keri* and *Ketib*, the text, and marginal reading, the differences between the celebrated editions of *Ben Aſher* and *Ben Naphthali*, of the weſtern and eaſtern *Jews*, thoſe who inhabited their native country, and thoſe who were remov'd to *Babylon*, ſwell up the account to a conſiderable number.

And yet the *Jews*, who are different in their readings, never charge each other with

interpolations, frauds, or corruptions; or reckon the ſacred text, of which they are infinitely careful and jealous, of leſs value and authority. Nor does any ſound ſcholar, devoted to theſe valuable and entertaining ſtudies, think they are at all prejudicial to the moſt ſacred original[s].

Are there not many various readings in *Terence*, *Livy*, *Virgil*, *Cæſar*, *Thucydides*, *Homer*, *Plutarch*, &c. and yet who denies the genuineneſs and great uſe of thoſe noble authors of ſenſe and politeneſs? Who is ſo ſceptical or hardy as to queſtion whether the works univerſally aſcrib'd to them be their own, and the product of thoſe immortal wits? On the contrary, men of thought and clear heads, converſant in theſe ſtudies, will agree with a great and ſagacious critic, that *thoſe* authors of antiquity, of which there are the moſt manuſcripts and copies, are the moſt pure and correct: *Thoſe* of which there is only one manuſcript, or but a few, have an enormous heap of defects, faults, and blunders, and extreme difficult to be corrected. *Terence* is very properly cited by the noble ſcholar above-mention'd,

[s] Vide Bp. Walton's Prolegom. ad Bib. Polyglot. 6. p. 36. col. 2. §. 4. & Append. tom. 6. p. 1, &c.

as

as an inſtance in the firſt caſe; *Velleius Paterculus* and *Heſychius* in the latter[6].

The various readings compar'd together by men of modeſty, lovers of truth and religion, maſters of ſound learning and judgment, will rather lead them to the true meaning of the divine writers, than endanger their miſtaking their genuine language and ſenſe.

Where there are ſeveral readings, 'tis highly probable one of them is the original: and 'tis eaſier by their help to rectify the miſtakes of ſome copies. When we have only one manuſcript, or but a few, there is ſcope and room for gueſs and fancy; but none for judicious compariſon, and well-grounded criticiſm[7].

Great and happy amendments have from time to time been made by ſound ſcholars and critics, who have duly and deliberately conſider'd the character of the ſacred writers, their ſtyle and country, the importance of their ſubject, the opportunities they had of being aſcertain'd of the truth of thoſe wonderful things which they tranſmitted to fu-

[6] Phileleutherus Lipſienſis, pars 1. §. 33. p. 63. ad fin. ſectionis.

[7] Vide Bp. Blackhall, vol. 2. fol. p. 976.

ture ages, the accounts given of them by their cotemporaries, their conſiſtence with themſelves, and all thoſe writers, who in diſtant places and ages purſu'd the ſame bleſſed deſign[8].

Style and language may be diſtinguiſh'd by a happy genius of natural ſagacity, improv'd by true learning and proper application, as well as ſtatues, pictures, and medals. No age can counterfeit *Cicero*, *Terence*, St. *Mark*, St. *John*, St. *Paul*, no more than a counterfeit picture, medal, *&c.* can be impos'd on, and deceive the complete maſters and judges of thoſe ingenious profeſſions and ſciences[9].

From this it may plainly appear, how great the aſſurance and ſelf-ſufficiency, how low and poor the taſte of ſome vain critics is, who deny St. *Paul* to be author of the ſublime epiſtle to the *Hebrews*; and will needs have it tranſlated out of *Hebrew* into *Greek* by St. *Luke*, St. *Barnabas*, St. *Clement*; or ſome body elſe, they cannot tell who. St. *Paul* and St. *Luke*, both admirable, are as different in their way and manner

[8] Vide Procedure of Human Underſtanding, p. 279, 280.

[9] Vide Mr. Earbery's Burnet, vol. 1. p. 110.

of

of their ſtyle, as any two good authors that ever writ.

As to St. *Barnabas*, 'tis ſcarce worth troubling one's ſelf or reader to anſwer it. The chief excellency of his epiſtle, but more eſpecially of St. *Clement*'s, is the grand notions of St. *Paul*'s ſelect words, and ſtrong beautiful expreſſions, borrow'd from the divine writer, repeated and applied, with ſome advantage to their own diſcourſes indeed, but exceſſively inferior to their propriety and uſe in fully expreſſing, and gracefully adorning the reaſoning and noble arguments of the *auguſt original.*

St *Clement*, St. *Paul*'s fellow-labourer, was neither by genius or education enabled to come near any of his great and uncommon excellencies. Did not St. *Paul* underſtand *Greek?* And what occaſion was there for a miracle to enable *Clement* to do an office for him, which the learned apoſtle cou'd perform for himſelf much better? A queſtion might pertinently be ask'd, If either *Barnabas* or *Clement* did St. *Paul* the favour of making him ſpeak *Greek*, why he tranſlated his noble epiſtle into far better and purer language, than he uſed in the compoſition of his own?

In ſhort, as a great man ſays in a caſe that has ſome alliance with this before us, St. *Clement* did not tranſlate the epiſtle to the *Hebrews* into ſuch *Greek* as we have it in, becauſe he cou'd not.

We have in the *former volume* obſerv'd, with all the tenderneſs that our reſpect and honour for St. *Paul* and truth wou'd allow, that St. *Jerom* expreſſes too much boldneſs and inconſtancy, not to ſay harſhneſs and injuſtice, in his attacks upon the learned and incomparable St. *Paul*'s courſe of reaſoning, and manner of ſtyle.

But, as his editor and great admirer *Eraſmus* acknowledges, while he hotly attacks the *apoſtle*, he takes no care to guard himſelf. He is guilty of ſomething that *looks* exceſſively *like ſelf-contradiction*, if it *be* not *ſo*. Thoſe are ſtrangely bold expreſſions which I now preſent the reader with; *Qui* ſolœciſmos *in verbis* facit, *qui non* poteſt hyperbaton *reddere*, ſententiamque concludere, *audacter ſibi ſapientiam vendicat* [1].

And why not? It was not quite ſo bold and preſuming for the inſpir'd apoſtle to claim wiſdom, as for the venerable father to

[1] S. Jerom. in Ep. ad Epheſ. iii. Vide doctiſ. D. Hen. Wotton. Præfat. ad S. Clem. Ep. p. 104.

charge

charge him with ſoleciſms, and deny to ſo great a ſcholar the ability of ſpeaking proper language, and handſomly and juſtly finiſhing a period.

I trouble my reader with only another paſſage out of this father, which, I muſt confeſs, I don't underſtand; but it ſeems to *countenance*, or rather, to *aſſert* the aforenam'd groundleſs conjecture and dream, that becauſe St. *Paul* was but a *novice* in *Greek*, therefore he writ that divine diſcourſe in *Hebrew*, which ſome *great maſter* tranſlated into *Greek*.

Scripſit ut Hebræus Hebræis Hebraicè, *id eſt, ſuo eloquio diſertiſſimè; ut ea, quæ eloquenter ſcripta fuerant in* Hebræo, *eloquentius verterentur in* Græcum; *& hanc cauſam eſſe, quod à cæteris* Pauli *epiſtolis diſcrepare videatur*[2].

To end this long digreſſion; neither malice nor infidelity, neither cavilling nor criticiſm can touch the miracles, reaſoning, or language of this noble champion and preacher of the Goſpel; this great maſter of the *Jewiſh*, Chriſtian, and ſecular learning. The great author ſtands all over arm'd and invulnerable,

[2] Hier. Catal. Scriptor. Eccleſiaſt. Vide etiam Wotton. Clem. Ep. Præf. p. 104, 106. Le Clerc Ars Crit. pars 3. §. 2. c. 6. p. 402. & alibi paſſim.

againſt all their darts and attacks. All the forward grammarians, philologers, commentators, *&c.* who reflect on his argument or expreſſion, will find the ſame ſucceſs as that mention'd in the poet;

——*Fragili quærens illidere dentem,*
Offendet ſolido[3].

2. The ſacred volumes of the New Teſtament being written by ſeveral perſons, at different times and places, of good ſenſe, and great integrity, who cou'd have no poſſible temptation or intereſt to atteſt a lye, were in the early ages of Chriſtianity, diſpers'd into innumerable hands, tranſlated into many languages, kept in libraries, churches, and in private families of believers, where the Goſpel was receiv'd; being look'd upon and rever'd as the authentic deeds and charters of eternal happineſs: and therefore carefully preſerv'd, and not capable of being falſify'd.

The ineſtimable copies, ſcatter'd over the greateſt part of the then diſcover'd world, and in the noble language univerſally known and acceptable, cou'd not be liable to ha-

[3] Hor. ſat. 2. l. 1. ver. 77.

zards

zards by ſudden revolutions, and publick diſaſters; becauſe thoſe convulſions and ſurprizing calamities cou'd not happen alike in every country at one time.

Neither cou'd a general corruption of manners, a ſpirit of profaneneſs or ſuperſtition, nor the wicked example, and ſtrong influence of tyrannical princes, of an apoſtate clergy, and atheiſtical miniſters of ſtate, prevail over many diſtant and independent nations, to endeavour to corrupt or deſtroy their ſacred book.

It is in fact certain, that ſuch a horrid combination of miſcreants, preſiding over the *Jewiſh* church and ſtate, attempted, and ſeem'd to have accompliſh'd, the total abolition and ruin of the *Jewiſh* land, and ſacred canon [4].

This happen'd in one country; and 'tis poſſible, or rather, eaſy to ſuppoſe, that the ſame direful calamity may happen in others. "But, ſays a great man of our church, not-"withſtanding the many difficulties, with "which the Chriſtian religion hath been "preſs'd, yet being equally communicated "to, and underſtood by others, it hath

[4] 2 Kings xxii. 8, &c. 2 Chron. xxxiv. 14, &c.

"even

" even *then* flouriſh'd, and ſhone brighter " elſewhere[5]."

There is nothing in the various lections in all the books in the world that affects the eſſentials and vitals of the religion of the holy Jeſus, that can imply a general, or any conſiderable depravation of the copies by chance or deſign, that alters or weakens one myſtery or moral contain'd in that *adorable book*. Therefore, tho' it cannot with reaſon be ſuppos'd, that God Almighty ſhou'd work perpetual miracles to prevent the miſtakes and blunders of every careleſs or corrupt hand, of thoſe numerous tranſcribers of the ſacred volumes, no more than by a reſiſtleſs power and reſtraint to prevent all the errors and villanies committed by free and accountable creatures: The argument ſeems to receive ſtrength and advantage, that notwithſtanding the innumerable variations, miſtakes, and contradictions in ſmaller matters, the all-ſeeing eye of Providence has *ſo* watch'd his own bleſſed and gracious revelations to mankind, that all the *tranſcripts* of *that divine volume* agree in the *eſſential doctrines* and *grand deſign* of *Chriſtianity*. The books of the New Teſtament might reaſonably be

[5] Dr. Stanhope's Boyle's Lectures, Serm. 3. p. 16, 17.

expected

expected, in trivial matters and inſtances, to be alter'd more than any other books in the world, becauſe the number of their tranſcripts wou'd be infinitely greater.

I cloſe this head with a paſſage taken out of that truly learned and judicious ſcholar the great Mr. *Leſley*, which will not be unacceptable to the reader.

" Conſidering the innumerable copies of " the Goſpel that were made before printing " was known, and likewiſe the many tran- " ſlations of it into ſeveral languages, where " the idioms are different, and the phraſes " may be miſtaken; together with the na- " tural ſlips of amanuenſes, it is *much more* " *wonderful* that there are no *more* various " lections, than that there are *ſo many*[6].

But herein appears the great *providence of God*, in the care the Chriſtians took of this book; that they have mark'd every the leaſt various lection, even ſyllabical; and that among all theſe there is not found one that makes any alteration either in the *facts* or the *doctrine*. So that, inſtead of an *objection*, this becomes a *ſtrong confirmation* of the truth and certainty of the Goſpel; which ſtands

[6] Mr. Leſley's Truth of Chriſtianity demonſtrated, vol. 1. fol. p. 139, 140.

thus

thus perfectly clear of ſo much as any doubt concerning the facts or doctrines therein related.

We are here further to conſider, that as the *Jewiſh* law contain'd their religion, as well as civil government, which made 'em extremely jealous and careful of it; ſo Chriſtianity, tho' not the *municipal law* of the nations that embrac'd it, yet it was the *ſpiritual* and *eccleſiaſtical law* of all Chriſtian nations under the ſun: which aſſur'd to them their religious rights and properties, their claims and titles to *immortality*, to the *inheritance of the ſaints in light*, an *inheritance incorruptible, undefiled, that fadeth not away, reſerved for them in the heavens.* Which, to every one that deſerves the name of *man* and *Chriſtian*, as 'tis of infinitely greater concern, ſo muſt be infinitely more dear than titles to lands on this earth; or quiet and peaceable poſſeſſion and enjoyment of a farm for a few years. For, as a great man juſtly and eloquently reaſons, ——Men are naturally more watchful in a matter *ſo dear* to them, and every believer wou'd think himſelf concern'd, no more to let a change of conſequence to paſs uncorrected, than thoſe children of this world, who

who are wiſeſt in their generation, wou'd overlook a flaw in deeds of ſale or contract; which wou'd affect their title, and evacuate the main intention of making ſuch indentures.

The primitive Chriſtians muſt be ſuppos'd to be very watchful and jealous, that no corruptions or abuſes ſhou'd be put on that *ſacred book*, more dear and valuable to them than all other *intereſts* or *treaſures*. When theſe brave champions of the croſs were brought to the tribunals of the heathen perſecutors, and examin'd about the religion they profeſs'd, among other queſtions, they were ask'd, what that *book* was, which they ſeem'd to *adore*, while they *read* it? and when they were commanded to deliver that book to the flames, they moſt couragiouſly refuſed it; and were more ready to give their *body* to be burnt than their *Bible*.

It wou'd be eaſier to impoſe a *new Bible*, or a *new ſtatute book*, or to alter 'em in any material and eſſential doctrines and points of Goſpel or law, upon this *nation*, without diſcovery, than to impoſe a forg'd Goſpel, a New Teſtament corrupted ſo far as to be inſufficient for the good ends Providence deſign'd by it, on the *univerſal Chriſtian world*.

For,

For, to uſe the words of a noble defender of Chriſtianity[7], " 'Tis eaſier to ſuppoſe " that any forgery might creep into the mu- " nicipal law of any particular nation, than " that all the nations, whither Chriſtianity is " ſpread, ſhou'd conſpire in the corruption " of the Goſpel; or ſuffer atheiſts and here- " tics to do it: Which moſt ſacred inſtitu- " tion is to all Chriſtians of infinitely greater " concern and value than their temporal " laws; and all the ſecular immunities and " privileges which they ſecure to 'em."

And without ſuch a *wicked concert*, or ſuch an *aſtoniſhing careleſneſs* and *negligence* in all Chriſtian people and nations ſuppos'd (which wou'd be a monſtrous ſuppoſition) no ſuch forgery, no ſuch alteration of eſſentials cou'd paſs undiſcover'd in the Goſpel; which is ſpread as far as Chriſtianity, in the hands, hearts, and memories of myriads of rational devout Chriſtians of all *ranks*, *qualities*, and *ſex*; conſtantly read in *private families*; frequently explain'd in *ſchools*; and daily uſed in *public divine offices*.

There cou'd be no ſuch alterations or corruptions introduc'd into the ſacred text, as wou'd affect its doctrines, morals, myſteries,

[7] Mr. Leſley ubi ſupra.

or

or the truth of its hiſtorical relations, or defeat the bleſſed end and deſign of the Goſpel revelation in any period of time from the beginning of Chriſtianity to this preſent age.

Firſt, No corruptions cou'd be introduc'd into the ſacred book during the lives of the apoſtles; or ſuppoſing any of the primitive heretics had attempted to commit fraud, and make interpolations, the divine writers of the ſacred books wou'd have given immediate notice to all the Chriſtian world, and have ſuppreſs'd any falſe copies, and corrected the faults committed in tranſcribing the pure originals, which obſcur'd or ſpoil'd their ſenſe [8].

St. *John* writ his Goſpel both as a *noble hiſtory* of his *dear maſter's life*, *miracles*, *divine diſcourſes*, *death*, and *converſation* with his diſciples before his *triumphant aſcenſion*; and as a ſupplement to the three inſpir'd writers before him; and a completion of the *evangelical hiſtory*. This beloved diſciple of Jeſus wrote his Goſpel about ninety-ſix years after his bleſſed Maſter; and his death clos'd up the apoſtolical age. He was an indefatigable *preacher* and *champion* of the Goſpel, a zealous oppoſer of all heretical

[8] Vide Bp. Blackhall, vol. 2. fol. p. 975.

innovators

innovators and teachers of antichriſtian doctrines. And wou'd not this glorious, bold, and beloved diſciple have as loudly and earneſtly cry'd out againſt any attempt to corrupt and interpolate the ſacred book, as he did againſt *Cerinthus* and *Ebion*, who blaſphem'd its moſt ſacred doctrines, and deny'd our God and Saviour, the author of it? If any forgeries or falſify'd copies had appear'd, wou'd not this firſt and greateſt biſhop in the world have ſuppreſs'd 'em, and given notice and caution to all *Aſia*, and all *Chriſtianity*?

Neither, *ſecondly*, cou'd any forgery or falſe copies paſs undetected in the age next to the apoſtolic. By this time an infinite number of true and genuine tranſcripts had been publiſh'd, and diſpers'd all over the Chriſtian world. The originals of the evangeliſts and apoſtles were in *Tertullian*'s time, who liv'd in the third century, preſerv'd, and to be ſeen in the archives of the moſt celebrated mother-churches; and therefore any new falſe copies might be compared and confuted by the antient true ones; and by looking into the grand originals, all miſtakes might immediately be rectify'd.

Thirdly,

Thirdly, It was morally impoſſible that in after-times, when the *divine originals* were worn out and moulder'd to decay, that any forgery or abuſe upon the ſacred text cou'd prevail, and paſs undiſcover'd and uncenſur'd. Innumerable tranſcripts of theſe moſt *precious records* of *our ſalvation* were written out with care and exactneſs; and diſtributed amongſt Chriſtian believers, however diſpers'd over the whole face of the known world. The original was in a language that almoſt all people and nations at that time underſtood; numerous tranſlations were made into the native tongues of Chriſtian countries; and explications, notes, and homilies made by ſeveral commentators.

An infinite number of important paſſages in the ſacred volumes had been quoted by Chriſtian writers, from the age immediately ſucceeding the apoſtolical, downwards to any aſſignable date of time. The ſacred book was, particularly in the eaſtern churches, tranſcrib'd and preſerv'd in its full purity and beauty, without interlineations, conjectures, or marginal notes. The great *Origen*, *Ammonius*, *Pierius*, and *Pamphilus*, all zealous advocates of the Chriſtian cauſe, great judges of all parts of learning, *defenders* of,

and ſome of 'em *martyrs* for the *everlaſting Goſpel*, had taken infinite pains, and uſed unwearied diligence in correcting the miſtakes and failures in ſome books, and reſtoring the *heavenly volumes* to their *primitive integrity*.

Euſebius biſhop of *Cæſarea* collected all the books, reviſed and accurately publiſh'd, by the great critics and learned Chriſtians above-mention'd; order'd 'em to be exactly tranſcrib'd by the moſt skilful antiquaries, the ſoundeſt ſcholars, and moſt ready and fair writers that cou'd be procur'd, and ſent fifty of thoſe moſt accurate and beautiful copies to the emperor *Conſtantine the Great*, for the uſe of the imperial city, and adjacent churches[9].

St. *Athanaſius*, being requeſted by the letters of the emperor *Conſtans*, ſent him ſeveral accurate and curious copies of the divinely-inſpir'd book, from *Alexandria*, then the moſt celebrated ſeat of philoſophy and learning, eſpecially ſacred learning, in all the world.

And the further we come downwards from the times of thoſe moſt venerable and

[9] Euſeb. Vit. Conſtantin. l. 4. c. 35, 36. D. Whitby Ex. Var. Lect. Præf. p. 7. D. Mill. Proleg. 7. Euſeb. Hiſt. Eccl. l. 3. c. 37.

apoſtolical

apoſtolical ſcholars and critics, the more impoſſible it will be thought, by men of underſtanding, that the ſacred book ſhou'd be interpolated in any *place* or matter of moment; in any point of ſound morals, myſtery, article of faith, or hiſtorical fact: Since we have myriads of tranſcripts from thoſe venerable and authentic copies all over the Chriſtian world, exactly agreeing in all material and momentous points; publickly preach'd and taught; infinitely valu'd by all that are worthy the honourable name of *Chriſtian*; entirely preferr'd to all other writings and records; and preſerv'd with the utmoſt care and veneration.

I conclude this head with a curious remark or two of the late polite and judicious Dr. *Fiddes*: " That various readings, and alte-
" rations of little moment have happen'd, is
" no wonder, conſidering the negligence,
" ignorance, and common infirmities of
" tranſcribers.

" But this does not deſtroy the authority
" of holy Scriptures in any fundamental or
" eſſential points and doctrines.

" Who knows if it was not wiſely per-
" mitted by the Providence of God, that
" miſtakes of no dangerous conſequence

" might have happen'd in tranſcribing the " holy Scriptures, to divert the thoughts of " learned and inquiſitive men from more " uſeleſs inquiries; or which might have " leſs reference to the buſineſs of religion?"

I cannot forbear preſenting my reader with an obſervation of this great man, which, tho' 'tis not directly and fully proper to the preſent ſubject, yet 'tis curious, and not altogether foreign.

" It muſt be own'd, that critical learning, " in the view I am now conſidering it (as " defending and clearing the ſacred writers) " tho' it has put men, on many occaſions, " upon trifling after a very elaborate manner, " yet is, in the natural tendency of it, very " commendable, and has really done the " cauſe of religion good ſervice; and con- " tributed very much to perſuade men of " the truth and authority of holy Scriptures, " by referring to many antient records, and " the unanimous teſtimony of ſo many an- " tient fathers concerning the divine inſpi- " ration of them: Tho' they happen'd, in " ſome points leſs material, and more diffi- " cult, to differ in their opinions from one " another[1]."

[1] Dr. Fiddes's Theol. Spec. p. 226, 227.

Fourthly,

Fourthly, *Jews*, *Heathens*, *Heretics*, *Mahometans*, rarely raiſe objections againſt our ſacred canon of the New Teſtament upon the account of the various readings. Indeed that inveterate enemy of Chriſt, *Celſus*, charges the *faithful* (which by the pagans, and falſe-nam'd Chriſtians, was uſed by way of ſneer, as *orthodox* is now amongſt us) with forgery and interpolations: The great *Origen* ſtops his ſlanderous mouth, by utterly denying his malicious charge; and affirming, a *true Chriſtian* cou'd not be guilty of ſo heinous a crime; but that the only perſons that cou'd attempt to falſify and corrupt the writings of divine ſanction, were inſolent heretics, followers of *Marcion*, *Valentine*, and *Lucian*.

That monſtrous atheiſtical wretch *Fauſtus* the *Manichee*, blindly throws the ſame calumny at the fathers of the church, without the leaſt appearance of proof, or regard to decorum or common honeſty. St. *Auſtin* replies upon him, and confutes him with a two-edg'd argument, proving, that the faithful neither wou'd nor cou'd corrupt the ſacred book, which they admir'd and ador'd; and which was ſacredly preſerv'd in the archives of all the churches, govern'd by an uninterrupted ſucceſſion

from the *apoſtolical* to the preſent time: And further proving, that tho' the *Manichees* wou'd, yet they cou'd not corrupt and falſify the divine canon.

" As ſoon as you had attempted to abuſe " and interpolate Scripture, you wou'd have " been confounded with the truth of the an- " tient copies: And for the ſame reaſon that " the inſpir'd book cou'd not be corrupted " by you, neither cou'd it by any one elſe: " For whoſoever ſhou'd firſt have dar'd to " do this, wou'd have been confuted by the " authority of many antient manuſcripts; " and eſpecially becauſe the ſame Scriptures " are not contain'd in one tongue only, but " tranſlated into many."

But the generality of pagan and heretical enemies of the Goſpel do not charge the ſound Chriſtians with corrupting their Scriptures; *Julian*, *Porphyry*, *Hierocles*, &c. they only inſult the ſacred writers and ſound Chriſtians with vain and ſtupid triumphs over the imaginary contradictions in fact, the abſurdities in the reaſonings, and barbariſms in language, which they dream'd they diſcover'd in the evangeliſts and apoſtles[z].

[z] Vide D. Whitby Ex. Var. Lect. Præf. p. 4, 5.

God's

God's unſearchable and moſt wiſe Providence has even turned and directed the deſigns and attempts of the enemies of his Son's Goſpel and religion to the advantage, proof, and illuſtration of it. Heretics of contradictory wicked notions, and jarring blaſphemies, have been checks and ſpies one upon another, to the conſiderable advantage of the purity of that tradition, by which we hold the Chriſtian oracles at this day [3].

For, ſays a very great man, "Theſe "threatning innovations to ſerve a party, "were means of putting orthodox believers "more upon their guard; miniſter'd occa- "ſion for maintaining a more cloſe and "friendly correſpondence between particular "churches; and awaken'd their care in a "more nice examination of copies, as they "happen'd to come abroad. Accordingly, "the evidences we have of any changes, or "interpolations, made in favour of any ſepa- "rate intereſt, or unſound opinion, is not "greater, than that of their being immedi- "ately detected and confuted [4]."

[3] As Photinians and Sabellians, Arians, Eunomians, Apollinarians, and Priſcillianiſts. Vide D. Wotton. Præf. ad Clem. Rom. p. 2. ex Vincen. Lirinen. quem locum lector conſulat.

[4] Vide Dr. Stanhope's Boyle's Lect. Serm. 3. p. 18, 19.

" What was added or mutilated in the " ſacred writings, ſays another judicious " ſcholar and divine, by heretics in their " own books, as it gave occaſion of expo- " ſing their impious arts and deſigns; ſo it " contributed not a little to the better ſettle- " ment of the true and original text. And " the heretics, on the other hand, were " themſelves, in ſome degree, inſtrumental " to this *end*, as having a watchful eye on " the orthodox, leſt they ſhou'd make uſe " of any pious fraud, as 'tis call'd, towards " interpolating the Scriptures; which it " might poſſibly have been ſuſpected by " them, that ſome perſons, out of a miſtaken " zeal, might, on occaſion, make no great " ſcruple of[5]."

That our ſacred books were written at the time pretended, and by the perſons to whom they are aſcrib'd, and the ſame in all material and eſſential points as the great originals, we have, as a learned prelate obſerves, a more univerſal, and conſtant teſtimony, in every ſeveral age in which they were writ, than can be produced for any other writings ſo antient: and this *allow'd*, without contradiction, by the *firſt enemies of Chriſtianity*,

[5] Vide Dr. Fiddes's Theol. Spec. p. 226.

who

who undertook to write againſt it; who had better means of information than thoſe that came after them; and wou'd have been willing enough to have objected againſt their being genuine, if there had been any colour for it.

That grand impoſtor *Mahomet* allows our Saviour to be a true and divinely-inſpir'd prophet, and the writings of the Goſpel to be genuine, ſo far, that many zealous *Mahometans* endeavour to prove out of our books, that *Mahomet* was there propheſy'd of, under the notion of the paraclet[6].

Fifthly, That the various readings in editions of the New Teſtament are no prejudice to the ſenſe or deſign of Providence in revealing it to mankind, we have the general conſent of Chriſtian critics, ſound ſcholars, and divines of all ages, nations, temper, and perſuaſions. The bigotted *Ebionites*, the more inveterate and worſt ſort of *Socinians*, or falſe-nam'd *Unitarians*, I always except, for reaſons that may be produc'd in a proper place[7].

[6] Bp. Leng's Serm. on Boyle's Lect. 14. p. 439. Vide omnino Dr. Prideaux's Life of Mahomet.

[7] Preface to theſe Diſcourſes.

There

There is a paſſage in the preface to the beautiful and excellent edition of *Wetſtenius* at *Amſterdam*, ſo often mention'd, which ſeems to me very pertinent and full: *Verum illud ſatis mirari nequeo, inter tot myriades variantium tot numerari nugas, ſtiribligines, exſcriptorum ſphalmata, non ſolum manifeſtiſſima, ſed etiam portentoſa, imo, & quod ſtupeo, craſſiſſima menda typographica: ita ut exploſis omnibus iſtis titivilitiis atque paleis, nec centeſima quæque ſuperſit lectio alicujus momenti. At quum &* hæ, pleno eruditorum conſenſu *nil habeant, quod* ſenſui textus recepti obſtet, *nedum* aperte contradicat, *id ejus* authentiam mirifice probare *judico*[8].

To what lengths and extravagancies party-rage and bigotry will carry men, otherwiſe ſober and learned, *Morinus* is a plain inſtance; who, out of his exorbitant zeal for the church and court of *Rome*, from the various readings only found in the ſixteen manuſcripts made uſe of by *Robert Stephens*, has raſhly and vainly concluded, that the ſacred text is render'd precarious and uſeleſs: And that to eſtabliſh the authority of the vulgate *Latin* tranſlation, tho' that has a vaſt number of various readings, as ap-

[8] Pag. 7.

pears

pears from *Stephens*'s and *Plantin*'s editions; and after a careful review and correction of the vulgate by the command and encouragement of *Sixtus* V. and *Clemens* VIII. *Lucas Brugenſis*, one of their own communion, has written a book containing a large heap of various readings. This great ſcholar preſumptuouſly diſparages and runs down the divine *Hebrew* original of the Old Teſtament, and the authentic canon, in favour of the *Septuagint*, and *Vulgate*, which is nearer to that *Greek* verſion, and often copies the blunders and abſurdities of thoſe tranſlators[9].

But what ingenuity or fair reaſoning can you expect from a zealot and apoſtate, who, when together with *Petavius* and *Morſennus*, he had obtain'd leave of the king of *France* to print *Capellus*'s *Critica Sacra* at *Paris*, craftily and unwarrantably took care that almoſt a whole chapter ſhou'd be expung'd and ſtruck out of the original? in which *Capellus* had ſhew'd ſeveral of the errors and blunders of thoſe *Greek* tranſlators; to which he, with monſtrous aſſurance, aſcribes divine authority[1].

[9] Vide Dr. Whitby Ex. Var. Lect. p. 1. 90. Dr. Mill. Proleg. p. 140. 14. D. Hodius de Origin. Textibus, p. 561.

[1] D. Hodius ubi ſupra.

The

The beſt divines and ſcholars of the church of *England* are unanimous in this opinion; from whom I have tranſcrib'd ſeveral paſſages very clear and valuable, and therefore ſhall not now add to 'em; but in the preface I ſhall refer the young ſtudent to their books, editions, and pages. Only I muſt beg leave to ſay a word of the learned Dr. *Mill*, who produced ſuch an immenſe number of various readings, at which Dr. *Whitby* is in vain diſturb'd, and terrify'd with imaginary ill conſequences; and yet that very venerable man has taken ſo much liberty in bringing marginal readings into the text, and correcting the ſacred canon in a bold and arbitrary manner, without any competent authority, that Dr. *Whitby* has juſtly reproved, and ſolidly confuted ſome of his bolder aſſertions and conjectures. And I cou'd wiſh he had done it with more temper. He charges Dr. *Mill* with ſelf-contradictions, which he really has in ſome caſes made out; and with ſiniſter and diſhoneſt deſigns, which, I think, can neither by that great work of his, nor by the courſe of his life, ever be prov'd. Dr. *Whitby* gives the great man his due praiſes: "That learned man, "ſays he, who I hope is now in a ſtate of "glory

" glory and immortality, has done great " ſervices to the church, by comparing pa- " rallel places; by ſelecting choice paſſages " out of the fathers; by eſtabliſhing the " genuine reading almoſt in all places; in " which the *Socinians*, *Eraſmus*, and *Gro-* " *tius* have labour'd hard to ſink and pervert " the orthodox ſenſe, *&c.*" This is juſt and generous.

But the good man in other places a little forgets himſelf, and is guilty of that contradiction that he charges Dr. *Mill* with; in one place allows that he acted with integrity; in another that he was guilty of ſiniſter arts and treachery [2].

Theſe learned adverſaries both agree, that the various readings in the New Teſtament do no prejudice to the *canon*, and *bleſſed deſign* of the *everlaſting Goſpel*.

" There is, ſays Dr. *Whitby*, no occaſion " in this caſe for teſtimonies; let any reader " diligently view all the places collected by " us, and run over all the inſtances of the " more remarkable paſſages of holy Scrip- " ture, that are produced, either right or

[2] Dr. Whitby Op. Part. p. 11. col. 1. §. 2. facilè credam non ipſi *integritatem* defuiſſe. Millium in opere 30 annorum labore aſſiduo, induſtriâ ſummâ arteque non exiguâ, & ſæpe non *ingenuâ* verſatum, &c.

" wrong,

" wrong, by *Morinus*; and he will find by " ocular inſpection, that they don't any " where affect, much leſs undermine or ſink " *any* rule of good manners, *any* article of " faith."

The other great and good man thus expreſſes himſelf upon this ſubject:

" Hitherto the divine Providence has ſo " watch'd over his own book, that the " librarians ſhou'd not commit blunders " where the main articles and fundamentals " of Chriſtianity were concern'd. For in " theſe all the books agree; and if it hap- " pen, that any paſſage that is eſteem'd to " be of the higheſt conſequence, ſhou'd be " omitted in one or more manuſcripts (which " has only happen'd, as far as I have ob- " ſerv'd, in one place, St. *John* i. 5, 7.) yet " the ſame, as to the full ſenſe, is repeated " in other places; and therefore the Chri- " ſtian verity can never run any hazard, or " receive damage from ſuch alterations[3]."

1. The primitive fathers and biſhops of the Chriſtian church, as they took all poſſible care that no corruptions or falſifications of the ſacred text ſhou'd be made, ſo they

[3] Vide Dr. Mill. Proleg. p. 140, &c. Dr. Whitby Ex. Var. Lect. p. 90. Id. Præf. ad Ex. Var. Lect. p. 9.

never

never thought that the leſſer ſlips, and literal miſtakes of the ſcribes, cou'd obſcure the ſenſe of the divine volumes. 'Twas the grand deſire and buſineſs of thoſe devout and happy preachers of the Goſpel, to ſcatter the ſeeds of thoſe doctrines of immortality all over the univerſe; and to deliver the writings of the holy evangeliſts pure and entire[4].

That theſe venerable writers did not eſteem ſome minute differences, not affecting the moral, or myſtery, or hiſtorical verity of the heavenly book, to be of any ill conſequence, is very evident from their own method of citing Scriptures, in which you find a great variety; one father very often quoting the ſame text three or four different ways, as to the words, but entirely agreeing in ſenſe and deſign.

St. *Auguſtine*'s obſervation upon the variety of tranſlations in his time, may with full propriety be apply'd to the various lections of the New Teſtament: *Tantum abeſt ut eâ varietate offendi, turbari, & incertus reddi debeat pius & Chriſtianus lector, ut ex earum collatione & examine certior reddatur,*

[4] Τῶν ἁγίων εὐαγγελίων παραδίδοναι γεγραφών.

quid

quid potiſſimum ſequendum ſit, quam ſi unica duntaxat verſio eſſet.

Upon which the learned and judicious author of the noble *Engliſh Polyglot* thus diſcourſes: --- "It ſhews a ſpecial providence "over the ſacred canon, that notwithſtanding ſome variety in ſmaller matters, all "conſtantly agree in all matters of weight, "whether of faith or life; whether hiſtorical or prophetical: for it will be hard for "any one to find, in the largeſt collection of "various readings, any one place which intrenches upon any point of faith or religion, or any other matter of moment; "which muſt needs ſhew God's wonderful "care in preſerving this rule of our belief "and Chriſtian converſation entire without "any danger[5]."

And even in thoſe leſſer things, he has not left us without means to judge of the *beſt reading*, when any caſual error ſhall happen.

2. The moſt learned, judicious, and moderate divines and ſcholars in the church of *Rome* are entirely in this ſentiment, and ſincerely declare for the purity and ſufficiency

[5] Bp. Walton's Conſiderator conſider'd, c. 7. p. 126, 127.

of

of the divine canon, notwithſtanding all various readings.

The excellent *Dupin* has ſo ingenuouſly own'd the ſufficiency of the holy Scriptures to lead us ſafely to a happy eternity; and ſo ſtrongly prov'd from reaſon and the fathers, that thoſe bleſſed books ſhou'd be publiſh'd in the mother-tongues, and conſtantly read by people of all degrees, ages, and circumſtances; that he drew upon himſelf the malice and proſecution of the fiery zealots of his own communion, and the blind ſlaves to infallibility; but gain'd the juſt applauſe and love of all the members of the univerſal church beſides. Hear what this great and truly moderate man ſays on the ſubject before us:

" That there are many various readings " in the New Teſtament, appears plainly " from the *Oxford* edition; but they are all " of them of very little moment; being, for " the moſt part, either the faults of the li- " brarians, or very ſlight and minute over- " ſights[6]."

Cardinal *Bellarmin* was a very zealous communicant in the church of *Rome*, a warm

[6] Dupin's Hiſtory of the Canon of the Old and New Teſt. vol. 2. Dr. Whitby's Pref. to Ex. Var. Lect p. 9.

champion, and too eager a diſputant and aſſerter of the Papal monarchy: but then he was the glory and ornament of his own church; I might have ſaid, of the age he liv'd in, for his great learning and eminent piety.

The firſt is demonſtrable from his noble writings; the latter from his life and death: While he liv'd he was perpetually employ'd in doing good, and promoting the intereſts of learning and religion. He reſign'd the archbiſhoprick of *Capua*, when other publick affairs wou'd not ſuffer him to diſcharge his paſtoral office in that ſee; at which that whole dioceſe were inexpreſſibly afflicted. He dy'd happily and glorioufly, to his laſt moments declaring, that he expected ſalvation only from the mercies of God, thro' the merits and interceſſion of his eternal Son, the ſole Mediator between God and man.

This great and admirable perſon plainly and fully determines for the fulneſs of holy Scriptures, notwithſtanding the miſtakes and blunders of ſcribes; and all the difference and variety of readings. Theſe are his words: *Varietates iſtæ non ſunt tanti momenti, ut in iis, quæ ad fidem & mores pertinent, ſanctæ Scripturæ integritas deſideretur: plerumque enim differentia eſt in dictionibus*

nibus quibuſdam poſita, quæ ſenſum aut parùm, aut nihil mutant[7].

Dominicus Bannes, *Sixtus Senenſis*, and in ſhort, the generality of the moſt learned and moderate members of the church of *Rome*, are in the ſame ſentiment with that illuſtrious and learned prelate. Indeed all thoſe of that communion, who hold the vulgate verſion authentic, muſt either condemn that, or allow the purity of the *Hebrew* Old Teſtament, and the New in *Greek*; tho' there be in them numerous differences, and various readings.

After the amendments of Pope *Sixtus Quintus*, in two years time, was publiſh'd the Bible of Pope *Clement*, and ſeveral thouſand various readings and differences were obſerv'd in the two editions publiſh'd by the Popes themſelves, tho' ſo cloſely ſucceeding one another[8].

We have before ſaid ſomething upon this point, and I am not willing to be troubleſome by unneceſſary repetitions[9].

[7] Bellarmin. de Verbo Dei, lib. 2. c. 2. Walton. Proleg. 6. p. 36. col. 2. Collier in voce *Bellarmin.*

[8] Vide omnino Hodium de Textibus Origin. p. 494, 495, 496, &c.

[9] Vide Diviſion of chap. and ver. p. 144.

And therefore ſhall only now preſent the reader with the decree of the famous council of *Trent*, concerning the authenticalneſs of the vulgate verſion: *Inſuper eadem ſacroſancta Synodus conſiderans, non parum utilitatis accedere poſſe eccleſiæ Dei, ſi ex omnibus Latinis editionibus, quæ circumferuntur, ſacrorum librorum, quænam pro authentica habenda ſit, innoteſcat; ſtatuit & declarat, ut hæc ipſa vetus & vulgata editio, quæ longo tot ſeculorum uſu in ipſa eccleſia probata eſt, in publicis lectionibus, diſputationibus, prædicationibus, & expoſitionibus, pro authentica habeatur, ut nemo illam rejicere quovis prætextu audeat vel præſumat. Mandat idem decretum ut poſthac ſacra Scriptura, potiſſimum vero hæc ipſa vetus & vulgata editio, quam emendatiſſimè imprimatur*[1].

In the preface to the *Latin* Bible of *Sixtus Quintus*, the authority of the vulgate is indeed claim'd and magnify'd in pompous words; but 'tis not pretended that 'tis without errors, or ſuperſedes the uſe, or diminiſhes the value of the *Hebrew* Bible, or the *Septuagint* verſion: ——*Ad* Hebræorum Græ-

[1] Ad hoc decretum proceſſum eſt in ſeſſione quartâ, Ap. 8. Vide D. Hodium, lib. 3. c. 14. p. 491, 492.

corumque

corumque *exemplaria duximus confugiendum —ut, quod apud nos variantibus codicibus inconſtans, diverſum ac multiplex erat, id uniforme, conſonum, uniuſque modi ipſorum fontium veritate perſpectâ, ſanciretur.*

The ſacred original is by moſt of their ſober men call'd the *Hebrew truth*, and allow'd to be the pure uncorrupted original: *Non ſic authentica dicitur* vulgata, *quaſi fontibus* Hebraicis *vel* Græcis præferenda *ſit, aut etiam* coæquanda [2].

Father *Simon* acknowledges, there are faults in the vulgate, and that the council by their decree never intended to reject even other tranſlations, much leſs the *Hebrew* text; and he blames *Jerom* for departing ſo far from the *Greek* verſion, *&c* [3].

Poſſevinus, a Jeſuit of *Mantua*, in high terms magnifies the vulgate, as the pillar and haven of truth, into which we ought to put, after ſo many waves and toſſings of diſagreeing verſions. Yet he allows the excellency and preference of the divine *Hebrew* original: *In* Ebraica *Scriptura tot ſunt*

[2] Hod. lib. 3. pars 2. p. 497, 513, 514. Vulgat. ed — magis juxta Hebraicam veritatem, reliquiſque ſit præferenda editionibus. Theol. Salmantienſes. Hod. p. 524.

[3] Hod. p. 526—533. Vide innumera in hanc ſententiam Hod. lib. 3. pars 2. c. 14, 15, 16.

ſacramenta, quot literæ; tot myſteria, quot puncta; tot arcana, quot apices.

'Tis very remarkable, that the learned father *Simon*, tho' he writ a book on the various readings of the New Teſtament, with a purpoſe to refer both the reading and the meaning to the deciſion of the pontifical chair, yet ſometimes makes conceſſions that fruſtrate his deſign, and break in pieces his hypotheſis and whole ſcheme[4]. So great and prevalent is the power of truth!

" Whatſoever changes theſe books, writ-
" ten by ſcribes, in the weſtern churches,
" ignorant of the *Greek* language, have
" undergone, and tho' they do not retain
" the *very* words of the apoſtles and evan-
" geliſts, yet the moſt diligent reader will
" find no difference in the ſenſe."

" Again, ſays the ſame great man, in our
" libraries there are great numbers of *Greek*
" manuſcripts, written by *Grecians*, and
" were commonly uſed by them: Theſe
" books differ indeed one from another in
" matters of ſmall moment, but wonderfully
" agree in this, that they are far different
" from the books which the *Latins* copy'd;

[4] Vide Dr. Whitby Ex. Var. Lect. c. 3. p. 14, 15.

" that

" that is, the *Greek* copies are far more ac-
" curate and correct than the *Latin.*"

The great *Bochart*, *Ludovicus de Dieu*, *Leuſden*, *Sixtinus Amama* (by a great miſtake call'd in *Collier*'s Dictionary *Sixminus Amata*) &c. the greateſt linguiſts, critics, and divines in *Europe*, are all unanimous in this opinion and free conceſſion, that all the various readings in all the books in the univerſe do no real prejudice to, nor in eſſential or material things touch or affect the *ſacred infallible original.*

'Twou'd be too great a treſpaſs upon my good reader's patience, to tranſcribe 'em; I take the liberty in the following paragraphs to ſhew where very full and clear teſtimonies may be found.

As to the ample teſtimony of the wonderful *Bochart*, miniſter of *Caen* in *France*, ſee that admirable work of his, *Geographia Sacra*, pars 1. lib. 2. c. 13. Or you have it in Biſhop *Walton*'s *Conſiderator conſider'd*, p. 154. *London*, by *Roycroft*, 1659. Or his *Prolegom.* 6. p. 36. *ad Biblia Polyglotta*; where likewiſe you have the opinion of the excellent and univerſal ſcholar *Hugo Grotius.*

That of *Ludovicus de Dieu*, a man of great learning, eſpecially in the oriental tongues, and a fair and skilful interpreter of Scripture, may be had in his own preface to his animadverſions on the evangeliſts; or in the ſame little book, *Conſiderator conſider'd*, p. 155. The ſame opinion is defended by the admirable *Leuſden*, a famous profeſſor of philoſophy and the ſacred languages in the univerſity of *Utrecht*, in his *Philologus Græcus*; or in *Confirmatio Canonum Criticorum*, in *Prolegom.* to *Wetſtenius's* beautiful edition of the New Teſtament, p. 50.

Sixtinus Amama, profeſſor of *Hebrew* learning at *Franequer*, in his noble book *Antibarbarus Biblicus*, attacks the errors and corruptions of the vulgate verſion, when it goes off from, or contradicts the ſacred original; and defends the purity and integrity of the preſent *Hebrew* text, notwithſtanding the difference of tranſcribers, and editions, with reaſons that, I humbly think, are clear and reſiſtleſs; and certainly they may, with parity of reaſon, be apply'd to the various readings in the holy writings of our bleſſed Lord's evangeliſts and apoſtles.

Thoſe

Thoſe who have not his excellent book, may ſee the paſſages to this purpoſe in *Conſiderator conſider'd*, p. 153, 154. or in the venerable prelate's *Prolegom.* 6. *de Var. in Scripturâ Lectionibus ad Polyglot. Bib.* p. 36.[5]

Ludovicus Capellus, *Hebrew* profeſſor at *Saumur*, has in his *Critica Sacra*, and other pieces, given the various readings of the *Hebrew* divine books, and the differences betwixt the antient and preſent text, with a liberty offenſive to many good and learned men; and in many things unwarrantable. So he is very extravagant in his commendation of the *Greek* verſion of the *Hebrew* Bible; ſays, we owe almoſt all knowledge of divinity to it; and that without that tranſlation at beſt we ſhould have had a very ſmall, obſcure, and uncertain knowledge of *Hebrew*; that ſacred and inſpired book wou'd have been almoſt of no uſe.

But this learned man, tho' ſometimes too bold in his aſſertions and criticiſms, ingenuouſly acknowledges, that the numerous various readings in the Old and New Teſtament don't at all affect the ſubſtance, eſſen-

[5] Vide D. Hody de Text. Orig. lib. 3. p. 560, 561, 562.

tials,

tials, and bleſſed deſign of thoſe ineſtimable treaſures of wiſdom and genuine eloquence.

Aſſerit textum Hebraicum *Vet. Teſt.* & Græcum *Novi, non fuiſſe datâ operâ, à* Judæis & hæreticis *corruptum atque depravatum*; ſed in integritate & puritate ſuâ *conſervatum. Cui non obſtare* variam lectionem, *quæ ſenſum non mutat; aut ſi mutat, perinde eſt utrum ſequaris. Fontem dici purum reſpectu & comparatè ad tranſlationes; quarum vix ullam eſſe tam accuratam & excuſſam, ut nihil omnino emendandum aut emaculandum in ea ſuperſit. Atque ex ipſo fonte* (*quem ſemper puriorem rivulis fluere*) *corrigendum*, &c.

He has a full and remarkable paſſage to the ſame purpoſe: *Duo ſunt genera rerum in Scripturis, alia enim ſunt ad ſalutem neceſſaria; ſive quæ ad fidem & mores ſpectant, ſive hiſtoriæ ſint, quæ ad fidem & ſpem roborandum multum faciunt; ut hiſtoria de creatione, de providentia divina, de nativitate, vita, morte, reſurrectione Chriſti*, &c.

Quæ verò ejuſmodi ſunt, in omnibus clarè & evidenter traduntur, ita ut doctrina ſalutaris, à prophetis & apoſtolis tradita, in illis omnibus

omnibus inveniatur. Res enim tales non hic & illic ſparſim per Scripturam traduntur: ſed ut ſanguis per venas & arterias per totum corpus ubique traducitur; ſic illæ per totum Scripturæ corpus diſtribuuntur. Ita ut licet in uno loco vel altero aliqua varietas oriri poterit, veritas tamen ſalutaris periclitari non poſſit, niſi univerſæ Scripturæ compages luxata & corrupta eſſet.

Alia verò ſunt, in quibus error *vel ignorantia ſine* ſalutis *periculo oriri poſſit, ut multa in* chronologicis, *& in nominibus hominum, urbium, regionum,* &c. *circa quæ varietas codicum eſſe poteſt,* manente Scripturæ authoritate; *& ſine ſalutis diſpendio vel periculo errare poſſumus: Tum quod* res ipſæ momentoſæ *non ſint; tum quia* ex ipſa Scriptura *judicari poterit,* quænam lectio *ſit* verior [6].

I have tranſcrib'd this long quotation, becauſe it is very clear and full, and in every reſpect comes up to the point.

We have already quoted a paſſage out of the famous Mr. *Le Clerc*, to ſhew that he is of the ſame opinion; and ſhall now add two more, very full and ſatisfactory.

[6] Capell. Crit. Sacr. lib. 6. c. 5. cited by Bp. Walton. Prolegom. 6. p. 36. col. 1.

In

In the firſt place, after he has given us a ſhort collection of ſome various lections out of the *Acts*; " Theſe inſtances, ſaith he, " ſufficiently ſhew how often the ſcribes " omitted ſome things, chang'd the order of " the words, and confounded words ſyno- " nymous, and of the ſame ſignification; " which, for the moſt part, do not alter " the ſenſe; tho' ſometimes they make a " conſiderable alteration.

" In the mean time, we have reaſon to " praiſe God, that he wou'd not ſuffer our " faith to depend upon one or two places, " or upon ſome few little particles, into " which an alteration might creep, thro' the " negligence or diſhoneſty of librarians or " theologues: In things neceſſary there is " a ſufficient harmony and agreement of " manuſcripts, to remove from us all doubt " and ſcruple.

The other part of his teſtimony is ſhort and full. Take it in his own words: *Nulla eſt doctrinæ Chriſtianæ pars, quæ variis illis lectionibus, vel* minimum, *aut* olim, *aut* poſterioribus ſeculis obſcurata fuerit[7].

[7] Le Clerc Ars Crit. pars 3. p. 47. 48. Ep. de Ed. N. T. Millii, p. ult. ante Kuſteri G. T.

I cloſe

I cloſe this ſection with a very choice and full piece of reaſoning upon this head, from a learned and judicious writer, who has done our common Chriſtianity good ſervice by his diſcourſe on miracles (where, by the bye, he utterly confutes a fallacious and trifling definition of a miracle, advanc'd by a celebrated metaphyſician) and in his *Vindication of the Chriſtian Religion*, and ſince that, of *Daniel's Prophecy*, againſt *Grounds and Reaſons*, as ſome ſay, written by one man; but I rather think them to be the joint labours of an antichriſtian clan, in confederacy, and vain hoſtility againſt the *Lord Jehovah* and *his Chriſt*.

" In all antient books, ſays he, as they " have been often tranſcrib'd, there will " be of neceſſity various readings, which " muſt happen to the ſacred writings as " well as to any other, unleſs we can ſup- " poſe God was oblig'd to guide every tran- " ſcriber's hand, or to take care that no " errors ſhou'd come out from the preſs. " The providence of God is abundantly " vindicated, by taking care that no ſuch " errors ſhall happen, which might lead " men into opinions and practices contrary

" to

" to the end and deſign of the revelation " given.

" As for other things of leſſer conſe- " quence, where neither the intereſt of the " divine government, nor the happineſs of " men is concern'd, to aſſert it neceſſary " that God ſhou'd interpoſe to prevent any " differences or diſputes about them, is to " affirm it neceſſary, that God ſhou'd inter- " poſe in a very extraordinary manner, tho' " there be no extraordinary occaſion to re- " quire it. The great end of a revelation " from God can only be to acquaint man- " kind with his will in reference to their " duty, and to encourage them by *proper* " *motives* to perform it; ſo that they may " obtain the divine favour, and ſecure their " own happineſs.

" Therefore all the objections form'd " againſt the ſacred books upon account " of the differences that may be found in " the ſeveral copies we have of them, will " appear to be of no force to prove 'em " not written by a divine authority and " influence, till it can be prov'd, that the " original deſign of them is hereby quite " obſcur'd; and that therefore they are

" inſuffi-

" inſufficient to make men virtuous and " happy.

" And indeed, till this can be made out, " the objection carries in it this manifeſt " contradiction, That the Scriptures cannot " be from God, becauſe there is in them " ſuch a number of various readings, as " render them *inſufficient* to accompliſh that " great end, for which they are abundantly " *ſufficient*[8].

Thus have we preſented our reader with the opinion and judgment of great numbers of the moſt famous linguiſts, general ſcholars, ſound critics and divines in all *Europe*, and the world, that the various readings in the ſacred Scriptures do no ways prejudice or weaken, but rather give ſtrength and advantage to the divine canon.

They were form'd by genius and education for a happy progreſs in theſe ſtudies, had ſagacity, induſtry, and judgment, were perpetually converſant in theſe ſtudies, and others ſubſervient to 'em; and therefore were the fitteſt and moſt capable perſons to judge of, and determine theſe points.

[8] Mr. Sam. Chandler, in Vindication of the Chriſtian Religion, p. 59, 60.

How-

However, in the references we have made, and the excellent paſſages we have tranſcrib'd from 'em, we don't regard theſe great men as cenſurers, but as able advocates and defenders of this bleſſed cauſe: They do not only *aſſert*, but *prove*; and the friends and adorers of the inſpir'd text don't inſiſt upon their *authority*, and the *reputation* of their juſtly-celebrated names,—— tho' that be very great, and of extraordinary weight, with equitable and modeſt people, ——ſo much by far, as upon the *ſtrong reaſons*, and *reſiſtleſs arguments*, by which they ſupport their aſſertions and ſound opinions given in this cauſe.

Sixthly, A great majority of the beſt and moſt antient manuſcripts, and all the printed books publiſh'd by *Roman Catholicks*, Chriſtians of the church of *England*, *Lutherans*, *Calviniſts*, and Chriſtians of all denominations (if they deſerve that venerable name) univerſally agree in the main, in every eſſential, both myſtical, moral, and hiſtorical: When they differ in any reſpect, they don't argue from various lections; but from the different interpretations of the ſacred text; which all inſiſt upon,

upon, as being ſatisfy'd, or pretending to be ſo at leaſt, that the genuine uncontested original favours their party and opinion, if it be juſtly interpreted.

The *Greek* fathers, St. *Baſil*, *Nazianzen*, *Athanaſius*, *Cyril*, and St. *Chryſoſtom eſpecially*, that has commented almoſt upon the whole New Teſtament, have in their writings given you very near the whole divine text: And how ſmall and inconſiderable a difference is there between their readings and thoſe of the manuſcript and printed books?

From the accurate and beautiful books of Cardinal *Ximenes*, *Eraſmus*, the primitive editor of the New Teſtament from the preſs, and of *Robert Stephens*, who accurately follow'd them, to the lateſt edition of this *divine and ineſtimable book*, there is no difference or variation, that materially alters the ſenſe, or tarniſhes the beauty, or much weakens the energy of the language of thoſe heavenly writers.

Nor is there any momentous alteration or diſagreement amongſt 'em of ſo much conſequence, as to give a rational man any umbrage of ſuſpicion, that *God* has neglected his own *revelation*, or his holy *catho-*

lick church been wanting in their care of preſerving pure and inviolate that moſt *ſacred and precious depoſitum.*

That we may draw to a concluſion: Suppoſing the writings of the evangeliſts and apoſtles to be written by the direction and inſpiration of God, which muſt be allow'd before there is any room for any objection againſt the canon of the New Teſtament on the account of various readings; 'tis highly conſonant to ſound ſenſe, and the notions that rational creatures muſt have of the ſupreme and all-perfect Being, firmly to believe that the ſame goodneſs and providence of God which took care for the *writing*, wou'd likewiſe take care for *preſerving theſe ineſtimable books*, ſo free at leaſt from corruption, that they might be ſufficient for thoſe moſt wiſe and gracious *ends*, for which they were *written* and *revealed* to mankind.

And that is, clearly and fully to inſtruct us in all points of Chriſtian faith and practice; thoroughly to furniſh *us to all works*; to qualify us for the immortal *inheritance of the ſaints in light*; *and make us wiſe to ſalvation*'

* Vide Bp. Blackhall's Works, vol. 2. p. 275, 276.

When

When any rational conſiderate man ſees ſeveral thouſand various readings in a book ſaid to be inſpir'd from heaven, and prov'd to be ſo by miracles, and all the inward and external marks of credibility, and yet fully perceives, and has the ſuffrages of the greateſt judges, that none of thoſe alterations or various readings make any difference in any material article of doctrine, or hiſtorical relation; muſt he not reflect, that a watchful Providence has guarded a book, ſo *wonderfully* preſerv'd, ſo *triumphantly* prevalent; tho' it was fiercely oppos'd by all the powers on earth, and in hell? Tho' it was always attack'd by the *malice* of enemies; and too often expos'd by the *folly* and *bigotry* of weak, tho' ſincere, friends. Tho' it was hated and ridiculed by all lewd perſons, free-thinkers, and looſe livers; all the noiſy ſhallow deiſts, haughty innovators, and ſtubborn heretics in the world.

I am afraid the good reader will think that I have dwelt too long upon this ſubject: And I cannot well defend myſelf againſt the charge; only beg leave to offer the following apology and reaſon; and humbly ſubmit all to his judgment.

My deſign was to give a pretty full account of the various lections in the New Teſtament; to collect and place 'em in one regular view, which lay ſcatter'd in numerous volumes. This may be reckon'd a dry and unpleaſant ſtudy. I have endeavour'd to diverſify it, and treat my ſubject in as agreeable a manner as I cou'd, and the thing itſelf wou'd bear.

But, however, the knowledge of the various readings in the ſacred authors, is abſolutely neceſſary, and highly uſeful; and upon experience, and competent tryal, will not be found entirely unpleaſant to ſound ſcholars and divines.

This ſtudy of various lections is of very great advantage, as it engages the ſtudent and divine to ſearch deeply into the *records* of our *ſalvation*, and the *words of eternal life*; as it gives us an intimate acquaintance with the language, phraſeology, and ſenſe of holy writ: as it helps the memory, and ſtrengthens the judgment; as it makes thoſe who are wiſely employ'd in ſuch good ſtudies ready textuaries, and powerful in Scripture; and as it enables them to give an account of the hope that is in them; to confute

confute the cavils of fanatical anti-ſcripturiſts; of ſome injudicious and fiery *Romaniſts*; and of all the ſhallow atheiſtical diſputers of this world.

Laſtly, 'Tis neceſſary, uſeful, and muſt be entertaining and agreeable to every ſound Chriſtian ſcholar, that has a due veneration for the ſacred oracles of infallible truth, to be well acquainted with the various readings; becauſe that doctrine judiciouſly ſtated and explained, makes up and forms one very good and ſtrong argument for the TRUTH and DIVINITY of the CHRISTIAN RELIGION.

THE END.

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